

**A Beginner's Guide  
Towards Understanding  
the Sciences of the Qur'an**

**Part One**

**Mohammed Luqmaan Kagee**

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## **Foreword**

In the name of Allāh, the Most Gracious, the Most Merciful.

All praise is to Allāh, Lord of the Worlds, and peace and salutations upon the Seal of all The Prophets and messengers, the best of all creation, *Sayyidunā* Muḥammad (peace and blessings of Allāh be upon him), his family and his companions.

The Prophet Muḥammad (peace and blessings of Allāh be upon him) has stated in a *ḥadīth*, narrated in the *Sunan* of Abū Dāwūd:

No group gathers in a congregation in a house from the houses of Allāh reciting the Book of Allāh and carefully studying it among them,

except that the angels surround them, mercy covers them, tranquillity descends upon them and Allāh mentions them to those with Him.

The Glorious *Qur'ān* is Allah's (The Most High) communication with man. This subject, '*Ulūm al-Qur'ān* (*Sciences of the Qur'ān*) is remarkable and captivating. It is part of studying the *Qur'ān* and a science on its own. We see it being taught in Islamic institutions throughout the world as an independent subject. '*Ulūm al-Qur'ān* is a science that has its own special and unique way of catching the learner's attention. Many books have been written on this science, mostly in the Arabic language. However, until now not much has been written in the English language.

This work is an attempt by a young man to open the doors of knowledge. One cannot write on the Glorious

*Qur'ān* without studying it. I must commend the writer on this work of his, as a book on this subject is no easy task. This book is undoubtedly, a valuable contribution to our Islamic literacy.

I am positive that this book will prove to be very useful for many years to come. My *du'ā* (supplication) is that Allāh causes the Muslim *ummah* immense benefit eternally through this book and that it will motivate others to study this science.

Moulana Goolam Kutbuddien Kagee,  
Habibia Soofie Masjid, Cape Town, South Africa

## Introduction

In the name of Allāh, the Most Gracious, the Most Merciful.

All praise be to Allāh, Lord of the worlds, the One who sent down the Holy *Qur'ān* on the tongue of His angel Jibrīl (peace be upon him) as a Guidance and a Mercy to all the worlds. May peace and salutations remain upon the most noble of creation, Prophet Muḥammad (peace and blessings of Allāh be upon him), the one who Allāh chose as His Prophet and messenger, the Seal of all the prophets and messengers, to deliver His final message, the Noble *Qur'ān*, and upon his righteous family and all his companions.

Allāh, The Most High, has stated in the Holy *Qur'ān*

in *Sūrah al-Ḥijr*, “Verily, it is Us that have sent down the *Qur'ān* and surely, We are the ones that will preserve it.” (Q. 15: 9)

These divine words have shown us until today how the Glorious *Qur'ān* has been preserved, whether in the form of memorisation or writing. The Glorious *Qur'ān* is the everlasting miracle of the Prophet Muḥammad (peace and blessings of Allāh be upon him).

The *Qur'ān* is a guide to everyone, a deliverer from darkness to light and any Muslim can read it. The blessed Prophet Muḥammad (peace and blessings of Allāh be upon him) has stated in a *ḥadīth*, narrated in *Kanz al-'Ummāl*, “I have indeed left amongst you, something, that if you hold steadfast to it you will never go astray: the Book of Allāh, and the *Sunnah* of your Prophet.”

This book consists of four parts, the preparation of



which was completed during the production of the most recent edition. In each part, a section consists of different chapters. The first section, which is an introduction to the Glorious *Qur'ān* and its sciences begins in chapter one with an introduction to the Glorious *Qur'ān*, the recitation of the *Qur'ān* and some of its virtues. It also discusses the meaning of *'Ulūm al-Qur'ān* in chapter two, the titles of the *Qur'ān* in chapter three and the names of the chapters of the *Qur'ān* in chapter four.

Part two, which expounds on the history of the Glorious *Qur'ān* and its sciences is made up of chapters five and six.

In chapter five, the history of *'Ulūm al-Qur'ān* is discussed and in chapter six, the compilation of the *Qur'ān* is discussed.

Part three, which discusses the divine revelation, is

made up of chapter seven until chapter twelve. It begins in chapter seven with the nature of revelation, and in this chapter the meaning of the Arabic term

*wahy*, the different types of revelation, the different ways of receiving revelation and the reasons for the *Qur'ān* being revealed over a period of time are discussed in detail.

Chapter eight looks at the attempts of some non-Muslims to undermine the divine revelation and how they cannot refute its Divine origin.

Chapter nine until chapter eleven elaborate on the *Nuzūl al-Qur'ān* (the descent of the *Qur'ān*), the first and last revelations and the reasons/causes for revelation.

Chapter twelve expounds on the Meccan revelations and the Medina revelations, ending with the numerous scholarly opinions concerning each *sūrah* (chapter) of the

Glorious *Qur'ān*.

In part four, I provide details on the various recitations of the Glorious *Qur'ān*, *al-Nāsikh* and *al-Mansukh* (the abrogating and abrogated verses), as well as *al-Muḥkam* and *al-Mutashābi* (the clear and the obscure verses). The fourth part ends with a *tafsīr* (exegesis) of the seventh verse of *Sūrah Āli 'Imrān*. The book concludes with an introduction to *tafsīr*.

Concerning the style, all Arabic words, which I have transliterated, such as *Qirā-ah*, are in italics with the exception of the names of people and places. All direct quotes, such as the Qur'anic verses (with the exception of chapters two and three), *aḥādīth* (sayings and practices of the Prophet), sayings of his companions and definitions are in italics. As far as transliteration is concerned, one cannot derive an exact transliteration for an Arabic word,

so diacritical marks have been used in this book. I have added a transliteration chart corresponding to the Arabic alphabet in each part.

I am very grateful to Allāh, The Most High, for granting me the opportunity to compile and complete this book. I would also like to extend my sincere gratitude to Amazon Kindle Publishing for giving me the opportunity to publish my work abroad and receive an international support. I commend the publishing house for its sterling service to authors and publishers, which conveys a significant contribution in a unique way to the extensive reach of knowledge and literature.

I hope that this book, through the command of Allāh, will help the readers to grasp fully the message of the Glorious *Qur'ān*, provide a deeper understanding of the *Qur'ān* and be resourceful and understandable to

everyone.

Oh Allāh! “We have no knowledge except that which You have taught us. Verily, You are the All-Knowing, the All-Wise.” (Q. 2: 32)

Mohammed Luqmaan ibn Goolam Sabier ibn Abdul Kareem Kagee, Cape Town, South Africa

## **Chapter One: Introduction to the Glorious Qur’ān & its recitation**

This chapter is an introduction to the Glorious *Qur’ān*, its recitation and some of its virtues.

Undoubtedly, the Glorious *Qur’ān* is one of the greatest gifts of Allāh to this *ummah* (the followers of the Prophet). Allāh states in *Sūrah al-Ḥashr*, “If We had revealed this *Qur’ān* upon a mountain; you would have seen it tremble and crumble to pieces out of fear of Allāh.” (Q. 59: 21)

We learn from this verse that even the mountain would not have been able to carry the divine revelation. This is the greatness of the Glorious *Qur’ān*, and we should be honoured that Allāh, by revealing the *Qur’ān* to

His final The Prophet Muḥammad (peace and blessings of Allāh be upon him), chose us as the ones to carry this unique and great trust.

*Haḍrat* Anas (may Allāh be pleased with him) narrates:

The messenger of Allāh (peace and blessings of Allāh be upon him) said: “Verily, Allāh has family amongst humanity.”

He narrates further: “It was asked: “Who are they, Oh messenger of Allāh?”

He replied: “The people of the *Qur’ān* are the people of Allāh, and they are special to Him.”<sup>[1]</sup>

*Haḍrat* ‘Uthmān (may Allāh be pleased with him) narrates, “The messenger of Allāh peace and blessings of Allāh be upon him) said: “The best of you is he who learns the *Qur’ān* and teaches it.”<sup>[2]</sup>

We might find ourselves asking the question: What is the Glorious *Qur’ān*?

The Glorious *Qur’ān* is the miraculous *kalām* (speech) of Allāh, revealed to the seal of all the Prophets and messengers, The Prophet Muḥammad (peace and blessings of Allāh be upon him) in the perfect and most eloquent Arabic, through the angel of revelation Jibrīl (peace be upon him).

It has been transmitted to us in succession, and its recitation is a form of worship, compiled between two parts of the *muṣḥaf* (printed copy of the *Qur’ān*), beginning with *Sūrah al-Fātiḥah* and ending with *Sūrah al-Nās*.<sup>[3]</sup>

There is not a single book in this world like the Glorious *Qur’ān*. The *Qur’ān* is complete; meaning that it has explained to us all the laws of Allāh, and it has not left



out a single ruling. It is a gift from Allāh, which has not been sent for a specific time or place, but which can be used in any time or place.

### *The manner of the recitation of the Qur'ān*

We must realise and know that the Glorious Qur'ān has to be recited in a specific way; it cannot be recited in the same manner as other books. That is why Allāh has said in *Sūrah al-Muzzammil*, “Recite the Qur'ān in measured, rhythmic tones.” (Q. 73: 4)

The word used in this verse is *tartīl*, but what is *tartīl* and how is the Qur'ān recited with it? The word *tartīl* has been mentioned in the above verse, and in *Sūrah al-Furqān*, where Allāh says, “And We have arranged it in proper order.” (Q. 25: 32)

In *Sūrah al-Muzzammil*, the verse came down

referring to the sequence of *ṣalāh al-layl*, the prayer performed between the *Fajr* and *'Ishā* prayers, as well as in *al-Furqān*, when the verse came down as a reply to the disbelievers when they enquired the reason for the Qur'ān being revealed at different stages.

Al-Imām al-Rāghib says in his book, “*Al-Ratl* implies the harmony of something and its classification in proper order. *Al-Tartīl* denotes the pronunciation of the word from the mouth with ease and in proper order.”<sup>[4]</sup>

We are also commanded to recite the Qur'ān in a melodious way. It is narrated in *Ṣaḥīḥ al-Bukhārī* that the Prophet (peace and blessings of Allāh be upon him) said, “Beautify your voices with the Qur'ān.”<sup>[5]</sup>

Qatādah (may Allāh be pleased with him) narrates:

Anas (may Allāh be pleased with him) was asked:

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Qatādah (may Allāh be pleased with him) narrates:

Anas (may Allāh be pleased with him) was asked:

“How was the recitation of the Prophet (peace

and blessings of Allāh be upon him)?”

He replied: “It was lengthened.”

Then he recited *Bismillāhir Raḥmānir Raḥīm*, lengthening *Bismillāh*, lengthening *Al-Raḥmān*, and lengthening *Al-Raḥīm*.<sup>[6]</sup>

*Some issues pertaining to the recitation and memorisation of the Qur’ān*

The recitation of the *Qur’ān* is one of the best ways for one to get closer to Allāh.

Abū Sa’d Al-Khadri (May Allāh be pleased with him) reports that the Prophet Muḥammad (peace and blessings of Allāh be upon him) said:

Allāh, The Most High says: “Whoever is kept busy by the *Qur’ān* and My remembrance, I give him better than what I give those who ask. And

the favour of the speech of Allāh over the rest of speech is like the favour of Allāh over His creation.”<sup>[7]</sup>

Al-Nawawī says that forgetting the *Qur’ān* is one of the major sins, according to the *ḥadīth* of the Prophet (peace and blessings of Allāh be upon him), “The sins of my followers were shown to me. I did not see a sin greater than a chapter or verse of the *Qur’ān* that a man has been given, and then he forgot it.”<sup>[8]</sup>

To recite the *Qur’ān* in a state of cleanliness (*tahārah*) is obligatory. To recite the *Qur’ān* in a state of ablution (*wuḍū*) is preferable, because reciting the *Qur’ān* is the best form of remembering Allāh.

To recite the *Qur’ān* in a clean place is *Sunnah*, the best place being the mosque.

It is preferable for the one reading the *Qur’ān* to sit

and blessings of Allāh be upon him)?”

He replied: “It was lengthened.”

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To recite the *Qur’ān* in a clean place is *Sunnah*, the best place being the mosque.

It is preferable for the one reading the *Qur’ān* to sit

facing the *qiblah*, in humility, because he is sitting in front of Allāh. It is *Sunnah* for the reader to use the *miswāk* (toothbrush) before reciting.

It is *sunnah* for the one reading to seek refuge in Allāh from the Shayṭān (the devil). Allāh says in the *Qur'ān*, “And when you recite the *Qur'ān*, then seek refuge in Allāh from the Shayṭān, the rejected one.” (Q. 16: 98)

The reader should begin with the *basmalah*, because most scholars are of the opinion that it is a verse from the *Qur'ān*. It is also preferable to begin with the *basmalah* if starting from the middle of the *sūrah*.

### *Some virtues of the Glorious Qur'ān*

The Glorious *Qur'ān* was revealed to the Prophet Muḥammad (peace and blessings of Allāh be upon him) in seven different dialects.

*Haḍrat* ‘Umar Ibn al-Khaṭṭāb (may Allāh be pleased with him) narrates:

I heard Hishām Ibn ‘Akīm Ibn ‘Izīm reciting *Sūrah al-Furqān* differently to the way I read it, and Rasūlullāh (peace and blessings of Allāh be upon him) used to recite it to me. I nearly hastened over Hishām, but I left him until he was leaving, and then took hold of him by his clothes. I went with him to Rasūlullāh (peace and blessings of Allāh be upon him) and I said: “Oh messenger of Allāh, indeed, I heard him reciting

*Sūrah al-Furqān* differently to the way you recited it to me.”

Rasūlullāh (peace and blessings of Allāh be upon



him) said: “Let him recite.”

So he recited the way I heard him recite. Rasūlullāh (peace and blessings of Allāh be upon him) then stated: “Like this it was revealed.”

Thereafter, he told me to recite. I recited and he said: “Like this it was revealed. Verily, this *Qur’ān* was revealed in seven dialects so recite from it what is easy for you.”<sup>[9]</sup>

When the Glorious *Qur’ān* is recited tranquillity descends with the angels.<sup>[10]</sup>

Jealousy prohibited except in the case of two categories of people. ‘Abdullāh Ibn ‘Umar (may Allāh be pleased with him) narrates:

I heard the messenger of Allāh (peace and blessings of Allāh be upon him) saying: “There is no jealousy except over two: A man whom Allāh

has granted the Book, who recites it the whole night, and a man whom Allāh has granted abundant wealth, who gives it as charity the entire day and night.”<sup>[11]</sup>

The Glorious *Qur’ān* will intercede for its companions on the day of Qiyyamah.<sup>[12]</sup>

### *The virtues of Sūrah al-Fātiḥah*

Abū Sa’d ibn al-Mu’allī narrates:

I was performing *ṣalāh*, and the Prophet (peace and blessings of Allāh be upon him) called me. I did not answer him. After completing, I said: “Oh messenger of Allāh, I was performing *ṣalāh*.”

He asked me: “Did Allāh not say: Answer to Allāh and the messenger when he calls you...”

Then he said: “Should I not teach you the



greatest chapter in the *Qur'ān* before you leave the mosque?”

Then he took me by my hand. When we were about to leave, I said: “Oh messenger of Allāh, verily, you said: I will indeed teach you the greatest chapter of the *Qur'ān*.”

He replied: “*Alḥamdulillāhi Rabbil 'ālamīn*, it is *al-Saba' al-Mathānī* and the Great *Qur'ān* that I have been given.”<sup>[13]</sup>

The meaning of *the Great Qur'ān* is the great reward that a person receives by reciting it even though other chapters of the *Qur'ān* are longer than it.

### *The virtues of Sūrah al-Baqarah*

Abū Hurayrah (may Allāh be pleased with him) narrated:

The Prophet (peace and blessings of Allāh be upon him) entrusted me with safeguarding the *zakāh* of *Ramaḍān*. That day, a man approached me and started eating from the food. I took hold of him and said: “I will indeed take you to the messenger of Allāh (peace and blessings of Allāh be upon him).”

He replied: I am in dire need and poverty is upon me.”

Abū Hurayrah stated: “So I left him.”

The next morning when I woke up the Prophet (peace and blessings of Allāh be upon him) said to me: “Oh Abū Hurayrah, what did your captive do yesterday?”

I said: “Oh messenger of Allāh, he complained of dire need and poverty, so I took pity upon him

and left him.”

He replied: “Indeed, he has lied to you, and he will return.”

Thus, I knew he would return because of the Prophet (peace and blessings of Allāh be upon him) saying that. So I waited for him, until he came and started eating from the food. I took hold of him and said: “I will indeed take you to the Prophet.”

He replied: Leave me, for indeed I am in dire need and poverty is upon me, I will not return.”

Abū Hurayrah narrates: “I took pity upon him and left him.

The next morning when I woke up the messenger of All<sup>FO</sup><sub>RA</sub>h (peace and blessings of Allāh be upon him) said to me: “Oh Abū Hurayrah what did

your captive do?”

I replied: “Oh messenger of Allāh, he complained of dire need and poverty, so I took pity upon him and left him.”

He replied: “Verily, he has lied to you and he will return.”

Therefore, I waited for him, and he came and started eating from the food. I took hold of him and said: “I will indeed take you to the Prophet (peace and blessings of Allāh be upon him), and this is the last of three times. You claim that you will not return, but you do.”

He replied: “Let me teach you words through which All<sup>FO</sup><sub>RA</sub>h will benefit you.”

I replied: “What are they?”

He replied: “When you go to bed, read *Āyah al-Kursī: Allāhu Lā Ilāha Illā Huwal Hayyul Qayyūm*, until you complete the verse. For indeed, protection from Allāh will not cease over you, and no devil will come near you until you wake up.” As a result, I left him.

The next morning when I woke up the Prophet (peace and blessings of Allāh be upon him) said to me: “What did your captive do yesterday?”

I replied: “He claimed that he will teach me words that Allāh will benefit me through, so I left him.”

The messenger of Allāh said: “What are they?”

I replied: “He said to me: “When you go to bed, read *Āyah al-Kursī* from beginning until end. Protection from Allāh will never cease upon you,

and no devil will approach you until you wake up.”

Hence, the Prophet (peace and blessings of Allāh be upon him) said: “Verily, he has been truthful with you, while he is a liar. Do you know whom you were speaking to for three nights, Oh Abū Hurayrah?”

I replied: “No.” The Prophet (peace and blessings of Allāh be upon him) replied: He is a devil.”<sup>[14]</sup>

*The virtue of Sūrah al-Ikhlāṣ*

Abū Saʿīd al-Khadri (may Allāh be pleased with him) narrates:

Someone heard another person reciting: “*Qul Huwallāhu Aḥad*,” repeatedly. The next morning when the hearer woke up, he came to the Prophet (peace and blessings of Allāh be upon him) and

mentioned that to him. So the messenger of Allāh (peace and blessings of Allāh be upon him) replied: “By Him in whose hand my soul is, verily, it is equal to one-third of the *Qur’ān*.”<sup>[15]</sup>

### *Some benefits of ‘Ulūm al-Qur’ān*

We should realise that the Glorious *Qur’ān* has not been given to us for mere recitation. We have to ponder over its verses and meanings, and apply it in our daily lives.

All<sup>FO</sup><sub>RR</sub>h has stated in the *Qur’ān*, “This is a Book which we have sent down to you, full of blessings so that they may ponder over its verses and so that those of understanding may take heed.” (Q. 38: 29)

‘*Ulūm al-Qur’ān* assists in the studying and the understanding of the Glorious *Qur’ān*. It also assists in the derivation of laws and rulings. Exegesis and other major

sciences of the *Qur’ān* cannot be studied without ‘*ulūm al-Qur’ān*. Indeed, this science is a key for anyone who specialises or wants to specialise in *tafsīr*.

The one who studies this science is well-equipped with a strong, unique weapon against the enemies of Islam and has deep knowledge about the Glorious *Qur’ān*.

### *How the Glorious Qur’ān is protected*

Undoubtedly, All<sup>FO</sup><sub>RR</sub>h guaranteed that He Himself will protect His Book, and He did not leave it to other than Himself. He prepared various forces to protect the Divine revelation. From these forces are:

All<sup>FO</sup><sub>RR</sub>h assured His messenger (peace and blessings of Allāh be upon him) that, indeed, this Book will be protected, and nothing of it will be lost.



All<sup>FO</sup><sub>RR</sub>h says:

Do not move your tongue hastily concerning the *Qur'ān*. It is for Us to compile it and make you recite it. When We thus make its recital, follow it. Then, more than that, it is for Us to explain it and make it clear. (Q. 75: 16-19)

The Noble Prophet Muḥammad (peace and blessings of Allāh be upon him) most certainly appointed scribes to write down the Divine revelation each time immediately after it came down.

The Prophet (peace and blessings of Allāh be upon him) used to recite the *Qur'ān* during the prayers. Due to this practice, everyone who listened to him used to memorise the portion recited.

The Noble Prophet (peace and blessings of Allāh be upon him) used to carefully study the *Qur'ān* each year

with Jibrīl (peace be upon him). He also studied it twice during the last year of his life.

The Prophet (peace and blessings of Allāh be upon him) used to encourage his companions to such an extent, that they used to love to recite and memorise the Divine revelation. He used to clarify to them the great reward in the recitation and memorisation of the *Qur'ān*.

Indeed, Allāh revealed the *Qur'ān* upon an unlettered community, whose minds were pure. It was known that this community could memorise poems and narrations by just listening to it once. Thus, when the *Qur'ān* came down they took hold of the opportunity to memorise it.

The *Qur'ān* came down over a period of 23 years, narrating the happenings of the past, present and future. This also had an effect in its protection.



The laws and judgements of the *Qur'ān* were applied in the reality of life, for, indeed, its laws made up the main law for every problem and event.

The Muslim community itself took responsibility for its compilation in one book, when it was compiled during the times of *Haḍrat* Abū Bakr and *Haḍrat* 'Uthmān (may Allāh be pleased with them).

The Qur'anic sciences, like *Tafsīr* (commentary and explanation) and the different recitations, grew around the Divine revelation.

Allāh has surely made its memorisation easy for the hearts and its recitation easy for the tongue.

## **Chapter Two: The Meaning Of '*Ulūm al-Qur'ān***

In this chapter, we will discuss:

- The meaning of the term '*Ulūm al-Qur'ān*;
- The technical definition of the *Qur'ān*; and
- The relationship between the Glorious *Qur'ān* and other types of divine revelation.

Let us begin with the meaning of '*Ulūm al-Qur'ān*.

The term '*Ulūm al-Qur'ān* is made up of two words, i.e. '*ulūm* and *al-Qur'ān*. The word '*ulūm* is the plural of '*ilm* (knowledge / science), which is derived from the Arabic verb '*alima ya'lamu* (to know/have knowledge of something). Why is the plural '*ulūm* used instead of the singular '*ilm*?

The scholars of *‘Ulūm al-Qur’ān* used to write about a particular aspect of *‘Ulūm al-Qur’ān* (we will expound on these scholars in the section on the history of *‘Ulūm al-Qur’ān*).

Some scholars wrote about the reasons for revelation, others wrote about the miraculous nature of the Glorious *Qur’ān*, etc. Thereafter, these different subjects were summarised, some were adjoined to each other and in this way the name *‘Ulūm al-Qur’ān*

was given.<sup>[16]</sup>

*‘Ulūm al-Qur’ān* contains all that has a connection with the Glorious *Qur’ān*, such as *tafsīr* (explanation and commentary on the Glorious *Qur’ān*), the knowledge of the various ways of reciting the *Qur’ān*, *‘Ilm al-Qirā’āt*, as well as the *I’rāb* (analysis of the grammatical structure) of the Glorious *Qur’ān*.

In *tafsīr* for instance, the history of the Glorious *Qur’ān*, its development and the *mufasssirūn* (interpreters who specialise in the science of *tafsīr*) throughout the generations are studied.

In the ways of reciting the popular reciters, the different parts of recitation and what has a connection with the seven modes of recitation are researched.

The philosophers define the word *‘ilm* as, “The taking place of the image of something in the mind.”

Hence, if it is imprinted in your mind that the Glorious *Qur’ān* came down in twenty-three years, this image in your mind is called an *‘ilm*.

The theologians define the term as, “A characteristic that decides positively for its position a specification that does not imply a contrast.”<sup>[17]</sup>

Thus, the entity of the *Qur’ān* coming down over a

period of 23 years has become distinguished in your mind, not mixed with other sciences of the Glorious *Qur'ān* (like compilation). This distinction is firm and certain, it does not imply a contrast; for example, we do not say that the Glorious *Qur'ān* came down over a period of 35 years.

Others define the word *‘ilm* as those matters or questions that are spoken about, such as matters to do with Islamic *Fiqh* (Jurisprudence), for example the obligation of *ṣalāh*, which is the definition sought for in *‘Ulūm al-Qur’ān*.

These aspects include the view that the first revelation was the first five verses of *Sūrah al-‘Alaq*, chapter 96, that the Glorious *Qur’ān* is recurrent and that letter by letter translation is not allowed. This is the meaning implied by *‘ulūm*.

From the qualities of Allāh are *‘Alīm* (the

Omniscient), *‘Ālīm* (the All-Knowing), and *‘Allām* (One who has thorough knowledge of everything), and all three words are derivatives of the verb mentioned.

The one who Allāh has taught a certain knowledge can also be referred to as *‘Alīm* (one who has knowledge), such as The Prophet Yūsuf (peace be upon him) who was *‘Alīm*, and by the command of Allāh he could interpret dreams, which is a knowledge of the *Ghayb* (Unseen).<sup>[18]</sup>

“Those servants of Allāh that truly fear Him are the *‘ulamā*.” (Q. 35: 28)

The word *‘ulamā* is the plural of *‘Alīm*. Some scholars of the Arabic language say that the *‘Ālīm* is the one who acts according to that which he knows.

*Al-‘Ilm* is the opposite of *al-Jahl* (ignorance). If one knows something then one has knowledge of it or recognises it. *‘Alima*, along with the Arabic verb *Faqiha*

(to understand), both mean *Ta'allama* (to learn), and *Tafaqqaha* (to comprehend).<sup>[19]</sup>

“*Al-Raḥmān*; He taught the *Qur'ān*.” (Q. 55: 1-2)

Allāh means that He made the *Qur'ān* easy to remember. In the second verse, the word *'Allama* (to teach) is used, which is a derivative of *'Alima*.

Concerning the meaning of *al-Qur'ān*, it refers to the revelation that Jibrīl (peace be upon him) came down with part by part, to The Prophet Muḥammad (peace and blessings of Allāh be upon him).

Firstly, most scholars are of the opinion that the term is pronounced as *Qur'ān* and written in Arabic with the *hamzah*. However, al-Shāfi'ī, al-Ash'arī and others are of the opinion that it is without the *hamzah*, i.e. *Qurān* (notice that there is no apostrophe before second syllable).

Secondly, many *'ulamā* say that the word is a

derivative. Those that are of the opinion that the word is *Qur'ān*, with the *hamzah*, say that it is derived from *Qara'a* (to read), giving the meaning of *Jama'a* (to compile). That is because the verses and chapters are compiled next to each other. Others say that the word *Qur'ān* is derived from *Qara'a*, meaning *Talā* (to recite or follow).<sup>[20]</sup>

As for those that say it is *Qurān*, without the *hamzah*, some of them say that it is from *qarā'in*, because each part of the *Qur'ān* confirms another, while others say that is derived from *al-qirān*, because the verses and chapters are conjunctive with each other.<sup>[21]</sup>

Thirdly, those that say the term *Qur'ān* is a derivative, most of them say that it is a verbal noun. From these *'ulamā* is Abu al-Ḥasan 'Alī ibn Mubārak meaning that linguistically, it is *maqrū'*, something that is read, i.e. the



verbal noun is used but the name of the object is desired.

Fourthly, many *‘ulamā* have differentiated between *al-Qur’ān* with *al* and *Qur’ān* (without *al*) as follows:

The term *al-Qur’ān*, is not used or not understood to be used except for the divine revelation. As for *Qur’ān*, sometimes the Holy *Qur’ān* is wanted, such as in the verse, “And a *Qur’ān* that we have sent down in stages, so that you can read it to the people.” (Q. 17: 106)

This term can also denote other meanings, such as *Qirā’ah* (recitation), denoted in the verse, “Verily, upon Us is its compilation and its recital.” (Q. 75: 16)

Some *‘ulamā* say that the term *al-Qur’ān* refers to the entire Glorious *Qur’ān*, like in the following verse, “Indeed, this *Qur’ān* guides to that which is most correct.” (Q. 17: 9)

Thus, this term is not used for part of the Glorious

*Qur’ān*, except where it is binded to the saying of the Prophet ﷺ, “I marry you to her for what you have memorised of the *Qur’ān*.”<sup>[22]</sup>

Hence, the term *al-Qur’ān* can sometimes be used for the entire *Qur’ān*, and it can sometimes be used for part of the Holy *Qur’ān*.

The technical definition of the Glorious *Qur’ān* is as follows:

“The words of Allāh, revealed to the Prophet Muḥammad (peace and blessings of Allāh be upon him), the living miracle, whose recitation one is devoted to, which is transmitted to us by succession.”<sup>[23]</sup>

“The words of Allāh” – removes other speech, not from Allāh.

“Sent down” – removes the speech of Allāh that He has excluded for Himself, or that which He inspires to His



angels.

“To the Prophet Muḥammad (peace and blessings of Allāh be upon him)” – removes that which was revealed to the Prophets (peace be upon all of them) before him.

“The living miracle” – the Glorious *Qur’ān* is the greatest miracle of the Prophet (peace and blessings of Allāh be upon him), for it is indeed, the living miracle, in its precise meaning and wording.

“Whose recitation one is devoted to” – its recitation is *‘ibādah* (worship) and nothing else is correct in *ṣalāh*: removes the *Ḥadīth Qudsīy* (*ḥadīth* which Allāh has spoken Himself but not part of the *Qur’ān*).

“Which is transmitted to us by succession” – the *Qur’ān* alone, transmitted to us both verbally and in writing and no other speech or words.

We can derive from this definition that the Glorious

*Qur’ān* is an attribute from amongst the attributes of All<sup>FO</sup><sub>RR</sub>h and not a creation of All<sup>FO</sup><sub>RR</sub>h, just like the other revelations, which were sent to the Prophets (peace be upon all of them) before.

However, the letters that the words of the *Qur’ān* were written with and the sounds that are pronounced are recent matters that were found after they did not exist. How do we agree between the reality of the *Qur’ān* being ancient, not a creation, and between the recent letters and sounds?

Speech is restricted to that which is spiritual and that which is verbal. Spiritual speech is the ancient attribute, and all the attributes of All<sup>FO</sup><sub>RR</sub>h are ancient. When the Glorious *Qur’ān* became the speech of All<sup>FO</sup><sub>RR</sub>h and when speech became restricted to that which is spoken and to the speaker, two definitions apply:

- Speech itself; and
- That which is spoken.

The scholars have defined the first one as, “The ancient attribute, which has a relation with the definitive, from the beginning of *Sūrah al-Fātiḥah* until the end of *al-Nās*.”

The second characterisation is further defined as, “Those uncreated definitive words that are arranged in order, without alteration, nothing more than verbal, mental and spiritual letters.”<sup>[24]</sup>

Most of the scholars define the Glorious *Qur’ān* as “The words of Allāh, sent to The Prophet Muḥammad (peace and blessings of Allāh be upon him)...,” as it has been expressed in the above-mentioned definition.

The following *ḥadīth* is mentioned in *Sunan Abū*

Dāwūd, “I seek refuge in the absolute words of Allāh.”

Abū Dāwūd said, “This is an evidence that the *Qur’ān* is not a creation.”<sup>[25]</sup>

*The relationship between the Glorious Qur’ān and other types of divine revelation*

Every Muslim believes without a doubt that Allāh revealed books to some of His Prophets, and this is what the Prophet Muḥammad (peace and blessings of Allāh be upon him) informed us about.

However, at the same time, we do not say that these books are present today or that they are free from alteration and distortion. The Glorious *Qur’ān* tells us about the habits of the Jews in changing the *Torāh* during the time of the Prophet Muḥammad (peace and blessings of Allāh be upon him) and before his time, “They change the words from their right places and have abandoned a

good part of the message that was sent to them.” (Q. 5: 13)

Every Muslim should have complete knowledge that Allāh has characterised the followers of The Prophet Muḥammad (peace and blessings of Allāh be upon him) with many characteristics, for indeed, their constitutional laws are correct for every time and place.

The laws of this nation are also a message for all the worlds, while the message of each nation before the Prophet (peace and blessings of Allāh be upon him) was specifically for its time.

Henceforth, we do not doubt the other heavenly books, for this contradicts our Islamic faith. However, we have not been commanded to follow it, because the *Qur’ān* is enough for us.

The heavenly message is divided into three main parts: Islamic creed, legislation and character.

Islamic creed, in its originality it is commonly shared between all the messages, and like that character.

The legislation is different, taken from the divine verse, “To each among you, we have described a law and a clear way.” (Q. 5: 48)<sup>[26]</sup>

The *Qur’ān* is therefore, a general book of guidance. It is also very important for us to know that the divine revelation that came down to the Prophet Muḥammad (peace and blessings of Allāh be upon him) is not only the Glorious *Qur’ān*. The *Sunnah* is also divine revelation, and the Prophet (peace and blessings of Allāh be upon him) has made clear the two types of divine revelation when he said, “Behold, indeed I have been given the *Qur’ān* and with it something similar to it.”

Additionally, there is also the Prophetic Tradition (*al-Ḥadīth al-Nabawī*) and the Sacred Tradition (*al-Ḥadīth*

*al-Qudsī*).

It is possible for us to say that the *Sunnah* came to complete the *Qur'ān* and clarify it, because the *Qur'ān* and the *Sunnah* make up the laws of Islam, which is built on Divine revelation.

In relation to the difference between the *Qur'ān* and other divine revelation, we know that the *Qur'ān* is the speech of Allāh in its own special, miraculous words. So the relationship between the *Qur'ān*, the Prophet (peace and blessings of Allāh be upon him) and Jibrīl (peace be upon him) is receiving and delivering.

Concerning the Prophetic Tradition, the scholars of the sciences of *ḥadīth* define it as, “Everything that has been adjoined to the Prophet (peace and blessings of Allāh be upon him) of sayings, actions, decisions or attributes.”

In this way, it is also from Allāh, even if its words are

from the Prophet (peace and blessings of Allāh be upon him), and based upon this, the difference between the *Qur'ān* and the *Sunnah* is clear.

Concerning the Sacred Tradition, it has been defined by the scholars of the sciences of *ḥadīth* as, “What the Prophet (peace and blessings of Allāh be upon him) attributes to Allāh, the Most High.”

The scholars have two opinions about the words of the Sacred Tradition:

- The one opinion imparts that its meaning is from Allāh and its words from the Prophet (peace and blessings of Allāh be upon him), so the difference between it and the *Qur'ān* is clear.
- The second opinion mentions that its words are also from Allāh, so the difference



between it and the Prophetic Tradition is clear.

Likewise, the difference between it and the *Qur'ān* is found in the special qualities that distinguish the *Qur'ān* from other speech, because the Sacred Tradition is not a miracle, nor is its recitation a form of worship.

### **Chapter Three: The Titles of the Glorious *Qur'ān***

Allāh, the Most High, informs us:

Allāh has revealed from time to time the most beautiful message in the form of a Book, consistent with itself, yet repeating its teachings; the skins of those who fear their Lord tremble, and then their skins and hearts soften to the remembrance of Allāh. (Q. 39: 23)

When Allāh revealed His final revelation to The Prophet Muḥammad (peace and blessings of Allāh be upon him) more than 1 400 years ago, He chose for it unique titles contrary to what the Arabs at that time called their words or speech. The most common of these titles

are *al-Qur'ān* (The *Qur'ān*), and *al-Kitāb* (the Book).

In the significance of naming the Glorious *Qur'ān*, *the Book*, is an indication to its compilation in the form of lines or pages as we have today. That is because the art of writing itself is a compilation of the letters of the alphabet and an illustration of the pronunciations and expressions. Just like that, in the significance of the name *Qur'ān*, is an indication of its memorisation in the hearts of those who have memorised the Glorious *Qur'ān*, because the *Qur'ān* is the source of reading.

All<sup>FO</sup>h has given the Glorious *Qur'ān* fifty-five titles:

1. “This is the Book; in it is Guidance, no doubt, for those who are conscious of Allāh.” (Q. 2: 2)

In the above verse Allāh attributes the titles Book, and Guidance to the Glorious *Qur'ān*. As for the Glorious

*Qur'ān* being referred to as the Book, is due to its compilation of the different sciences, histories of the various nations before the Prophet Muḥammad's <sup>FO</sup><sub>TE</sub> time, the laws of Islamic *Sharī'ah*, and information to the most complete degree possible. The term *al-Kitāb* (Book) is derived from *kataba yaktubu kitābatan*, which means to write.

The term *kitāb* itself means compilation. It is named *kitābah* (writing) because it compiles the letters of the alphabet. Hence, *kitāb* is derived from that, because it compiles the sets of narrations, verses, Islamic rulings and judgements, and news and information.

As for the *Qur'ān* being referred to as a Guidance, is because in the *Qur'*<sup>FO</sup><sub>RR</sub>*n* is clear evidence of the truth, and separation between truth and falsehood.

2. “This is indeed, a *Qur'*<sup>FO</sup><sub>RR</sub>*n* most honourable.”

(Q. 56: 77)

In the second verse, the titles linked to the divine revelation are Honourable and *Qur'ān*. As for *Qur'ān*, there is a difference of opinion.

Some scholars are of the opinion that it is a title especially for the divine revelation of All<sup>FO</sup>h, not derived from any word. Other scholars are of the opinion that it *qara'a yaqra'u qirā'atan*, which means to read.

A great scholar, Aḥmad ibn Muḥammad ibn 'Abd al-Raḥmān al-Bashānī, also known as Abū 'Ubayd, said in the explanation of this verse, "Everything that I have compiled, I have indeed read."

According to him, it is named *Qur'ān*, because it is the compilation of the various chapters in a specific order.

According to al-Rāghib Al-Aṣfahānī, it is called *Qur'ān* because it is a compilation of the results of all the

previous revealed books, like the *Torāh*.<sup>[27]</sup>

It is also said that it is named *Qur'ān*, because it compiled all the different sciences with the meanings. Some of the later scholars have said that *Jama'a* (to compile) means *Qara'a* (to read), taken from the verse, "Indeed, it is for Us to compile it and make you recite it." (Q. 75: 17)

The term *bayyana* (to demonstrate) and *aḏhara* (to clarify), and the reciter demonstrates the recitation and makes it clear from his mouth.<sup>[28]</sup>

3. "Blessed is He who went down His Criterion to His servant." (Q. 25: 1)

All<sup>FO</sup>h has given the attribute the Criterion, to the Glorious *Qur'ān* because it separates between truth and falsehood. Likewise, it separates between the Muslim and the disbeliever, and the believer and the hypocrite.

4. “We sent down (stage by stage) in the *Qur’ān* that which is a cure and a mercy for the believers.” (Q. 17: 72)

Here, in this verse, the Holy Book has been titled *Shifā* (Cure or Healing). That is because it heals from the sicknesses of the hearts (like ignorance, disbelief and jealousy), as well as from the sicknesses of the body.

5. “For We have revealed unto you a light that is manifest.” (Q. 4: 174)

The title granted here to the Holy Book is *Nūr* (Light), because through it we know what is permissible and what is prohibited. It has also been granted the title of *al-Mubīn* because it separates truth from falsehood and distinguishes between the two of them.

6. “So that he may hear the word of Allāh (this *Qur’ān*).”

The term *kalām* is derived from *kalim*, giving the meaning of “influence” or “effect”. It is termed *kalām* because it influences in the mind of the listener an advantage that was not with him before that.<sup>[29]</sup>

7. “Oh Mankind! There has come to you direction from your Lord.”

In the verse mentioned, the Holy Book is titled *Mau’izah* (direction), because the *Qur’ān* directs the one that follows its teachings to the Path of Allāh. The term also means religious exhortation and advice.

8. “Surely, this is a revelation from the Lord of the Worlds.”

In the above verse, the Glorious *Qur’ān* is referred to as *Tanzīl* (Revelation), because it was revealed from Allāh on the tongue of Jibrīl (peace be upon him). That is because Allāh made Jibrīl (peace be upon him) hear His



*kalām*, and made him understand it as He (All<sup>FO</sup><sub>RR</sub>h) willed without a particular description or method. Hence, Jibrīl (peace be upon him) came down with the divine revelation to the Prophet (peace and blessings of Allāh be upon him), taught him the *Qur'ān* and made him understand it just like Jibrīl (peace be upon him) learnt.<sup>[30]</sup>

9. “And hold steadfast to the Rope of All<sup>FO</sup><sub>RR</sub>h (this *Qur'ān*) together, and do not be divided among yourselves.”

In the above verse, the attribute *Ḥabl* (Rope) is conferred on the *Qur'ān*, due to the reason that the one that holds on to it and follows its teachings, arrives to his ultimate goal or destination, which is *Jannah* (Paradise). Through the *Qur'ān*, he also receives guidance. The term *Ḥabl* also means *causation*.

10. “And this is a Blessed Message, which We have

sent down.”

The Glorious *Qur'ān* is referred to as a *Ṭhikr* (remembrance), because it conveys religious exhortations and narrations of the previous nations. The term *Ṭhikr* also means *sharaf* (dignity), taken from the verse, “The *Qur'ān* is indeed a Message for you and your people, and soon you shall all be accountable.”<sup>[31]</sup>

This meaning (*sharaf*) is implied here because the Holy Scripture was revealed in the language of the people in Mecca.

11. “And surely, it is in the Mother of the Book, in Our presence, high in dignity, full of wisdom.”

In the verse mentioned, the attributes ‘*Alīy* (high in dignity), and *Ḥakīm* (full of wisdom) is linked to the

*kalām*, and made him understand it as He (All<sup>FO</sup><sub>RR</sub>h) willed without a particular description or method. Hence, Jibrīl (peace be upon him) came down with the divine revelation to the Prophet (peace and blessings of Allāh be upon him), taught him the *Qur'ān* and made him understand it just like Jibrīl (peace be upon him) learnt.<sup>[30]</sup>

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In the above verse, the attribute *Ḥabl* (Rope) is conferred on the *Qur'ān*, due to the reason that the one that holds on to it and follows its teachings, arrives to his ultimate goal or destination, which is *Jannah* (Paradise). Through the *Qur'ān*, he also receives guidance. The term *Ḥabl* also means *causation*.

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In the verse mentioned, the attributes ‘*Alīy* (high in dignity), and *Ḥakīm* (full of wisdom) is linked to the

*Qur'ān*, because its verses are firm, through marvellous meanings and a strange system. Likewise, the verses are strengthened from any change, whether in a complete verse, a word, or a letter, as well as from differences and dissimilarities.<sup>[32]</sup>

12. “A Confirmation of the Scripture that came before it, and guarding it in safety.”

Allāh refers to the Glorious *Qur'ān* in the above verse as *Muṣaddiq* (Confirmation), and *Muhaymin* (Guardian). The Glorious *Qur'ān* has been given the title *Muṣaddiq* because it confirms all the previous The Prophets and messengers, their truthfulness, as well as that all of them called their people to the *Tawḥīd*, worshipping of One Allāh.

The Glorious *Qur'ān* has also been given the title *Muhaymin* because it is a witness that the previous

revelations were from Allāh, just like the *Qur'ān*, before they underwent any editing or change. We know that the Glorious *Qur'ān* is the only revelation that was not changed, not even a single vowel sign or letter, and it will remain intact until the Day of Judgement *Inshā Allāh*. The *Qur'ān* also bears witness to the responses and reactions of the previous nations.

13. “Mature wisdom: But the preaching of warners does not profit them.”

In the verse above, the Glorious *Qur'ān* has been given the title *Ḥikmah* (wisdom). That is because it contains mature, complete wisdom.

14. “Indeed, this is the true account.”

The Glorious *Qur'ān* has been given the title *Ḥaqq* (Truth) in the above verse.

15. “We relate to you the most beautiful of stories,

in that which We have revealed to you (in this portion) of the *Qur'ān*.”

Here, the Glorious *Qur'ān* is referred to as *Qaṣaṣ*, because it narrates the stories of the previous nations as well as their tidings.

16. “Surely, this is My way, leading straight, follow it.”

Here, the Glorious *Qur'ān* is referred to as a *Ṣirāṭ Mustaqīm* (straight path), because it is the path to *Jannah*, perfectly straight with no unevenness or crookedness. Anyone who chooses a path other than the path of the Glorious *Qur'ān* will surely go astray.

17. “Here is a plain statement to men.”

In the above verse, the *Qur'ān* has been given the title *Bayān* (Plain Statement).

18. “Say: I am but warning you according to

revelation.”

In this verse, the *Qur'ān* is titled *Waḥy* (Divine Revelation). It denotes the definition of a thing secretly; whether it is by word, like the Prophets or the angels; or by inspiration, like the bee or the indication of the ant.

It is therefore derived from *Waḥy* (Divine Revelation) because in it is in the form of a quick and secret inspiration.

19. “And thus have We sent inspiration to you, by Our command.”

In this verse, the attribute *Rūḥ* (inspiration) is given to the *Qur'ān*, due to the fact that through it the hearts and souls of the believers come to life.

20. “Verily, this is the Word that distinguishes good from evil.”

In this verse, the *Qur'ān* is titled *Faṣl* (it distinguishes



between good and evil).

21. “Were you to follow their vain desires after the knowledge which has reached you.”

Here, in this verse, the *Qur’ān* is referred to as *‘ilm* (knowledge or science) because it is an *‘ilm* on its own.

22. “And He has allowed therein no crookedness. He has made it straight and clear, so that He may warn of a terrible punishment from Him.”

In the verse mentioned, the *Qur’ān* is referred to as *Qayyim* (Straight and Clear).

23. “Allāh has revealed from time to time the most beautiful Message in the form of a Book, consistent with itself.”

In the above verse, Allāh grants the title *Aḥsan al-Ḥadīth* (the Most Beautiful Message) to the *Qur’ān*.

24. “And We have bestowed upon you the seven oft-repeated verses and the Grand *Qur’ān*.”

In this verse, Allāh grants the title *Mathānī* (the repeated verses) to the *Qur’ān*. That is because the laws, narrations and advice are often repeated. The story of The Prophet Mūsā (peace be upon him), for instance, is narrated the most of the stories of the Prophets in the *Qur’ān*. It is also said that the term *Mathānī* is another name for *Sūrah al-Fātiḥah* alone.

25. “Concerning what are they disputing? Concerning the Great News...”

Here, in this verse, Allāh refers to the *Qur’ān* as *al-Naba al-’Aẓīm* (the Great News).

The Great News could also mean life after death.<sup>[33]</sup>

26. “Verily, this *Qur’ān* guides to that which is

most right (or stable), and gives glad-tidings to the believers, those who do righteous deeds.”

In the above verse from *Sūrah al-Isrā*, the attribute *Hādī* (Guidance) is given to the Glorious *Qur’ān*. That is because it guides to that which is most correct in front of Allāh, while at the same time giving glad-tidings to the believers.

27. “This is nothing but a light from your Lord, Guidance, and mercy, for those who have faith.”

In this verse, the Glorious *Qur’ān* is referred to as *Baṣā-ir* (light). The term is derived from *al-Baṣar* (sight or vision) and *al-Baṣīrah* (insight or light), which is the singular of *Baṣā-ir*.

28. “Verily, We have sent it down as an Arabic

*Qur’ān* so that you may learn wisdom.”

Here, in this verse, the *Qur’ān* is referred to as ‘*Arabī* (Pure Arabic language). According to ibn ‘Abbās, this verse is evidence that the *Qur’ān* is not a creation of Allāh. Refer to chapter one for a full explanation.<sup>[34]</sup>

29. “And indeed, it is a Book of exalted power.”

In this verse, the Glorious *Qur’ān* is referred to as *Azīz* (exalted in power). That is because the Glorious *Qur’ān* overpowers the one who challenges to come with even a single verse like it. When the Prophet Muḥammad (peace and blessings of Allāh be upon him) openly declared his The Prophethood, the Quraysh openly challenged the Glorious *Qur’ān*, claiming that the Blessed The Prophet (peace and blessings of Allāh be upon him) requested from others to write it for him, as he could not write.

“And they said: This is nothing but tales of the ancients, he (the Prophet) requested someone to write it for him, and it is dictated to him morning and evening.”

The word used in this verse is *iktataba* (to request someone to write down), as opposed to *kataba* (to write by oneself) This latter claim was made by the non-Arabs at that time, who accused the Prophet (peace and blessings of Allāh be upon him) of writing the *Qur’ān* himself.

30. Here, in this verse, the attribute *al-ṣidqu* (the Truth), is granted by Allāh to the *Qur’ān*, because it is the most truthful in all aspects.

31. “Before this We wrote in the Psalms, after the message (given to Mūsā).”

The *Qur’ān* is being referred to here, in this verse, as *Zabūr* (Psalms), the same title of the revelation that The Prophet Dāwūd (peace be upon him) received from Allāh.

That is because the Glorious *Qur’ān* is in itself the most beautiful and perfect Arabic, which attracts both the reader and listener alike. There is no better language than the language of the Glorious *Qur’ān*.

32. “Our Lord, Verily, we have heard a Caller inviting us to Islamic Faith, that: believe in your Lord, so we have believed.”

In this verse, from *Sūrah Āli ‘Imrān*, the *Qur’ān* has been granted the title *Munādī* (caller) by Allāh. The Glorious *Qur’ān* is the most effective on the hearts of people when they listen to it. That is why the *kuffār* (disbelievers) in the time of the Blessed The Prophet (peace and blessings of Allāh be upon him) tried to encourage people not to listen to the divine revelation, by covering their ears or raising their voices when the *Qur’ān* was being recited. They had noticed the effect the Holy

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Book had on the hearts of people, and they knew that their hearts would soften, and begin to love the *Qur'ān*.

“And the disbelievers say: Do not listen to this *Qur'ān*, but raise your voices (while the *Qur'ān* is being recited), so that perhaps you may be successful.”

33. “No, this is a Glorious *Qur'ān*.”

The *Qur'ān* is titled *Majīd* (Glorious). That is because of its nobility and honour. From that honour and nobility is that the *Qur'ān* is protected from any changes, replacement, increase or decrease. It is also a miracle by itself, making it completely impossible for any creation to come with something similar or like it.<sup>[35]</sup> This is something unique about the Glorious *Qur'ān* that the disbelievers will never be able to understand.

34. “That is the Command of Allāh which He has sent down to you.”

In the above verse, the *Qur'ān* is referred to as *Amrullāh* (Command of Allāh).

35. “No, indeed, it is a Reminder.”

In the verse mentioned from *Sūrah al-Muddath-thir*, the title *Taḥkirah* (Reminder) is granted to the *Qur'ān*. The reader is constantly reminded of Allah's mercy and His wrath, and of His reward and punishment, etc.

36. “Here is a Message for mankind, so that they may be warned by it.”

In this verse, the attribute *Balāgh* (Message) is given to the *Qur'ān*.

That is because the *Qur'ān* is the final revelation of Allāh to His final The Prophet, and it informs humanity what they are commanded to carry out and what they should abstain from.

Abū al-Ḥasan al-Rumānī was asked once, “Every book

Book had on the hearts of people, and they knew that their hearts would soften, and begin to love the *Qur'ān*.

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Abū al-Ḥasan al-Rumānī was asked once, “Every book

has a title, what is the title of the Book of Allāh?”

He replied with the above-mentioned verse from *Sūrah Ibrāhīm*. According to Abu Shāmah and other scholars, the āyah (verse), “And the provision of your Lord is better and ever-lasting,” refers to the *Qur’ān*.<sup>[36]</sup>

37. “The Word of your Lord finds its fulfilment in Truth and Justice, there is no one who can change His words.”

Here, the Holy Book is referred to as ‘*Adl* (Justice), because there is no injustice in the *Qur’ān*, not even equal to the weight of a single seed. Both the one oppressed and the oppressors are dealt with justly, etc.

38. “He has held on indeed, to the firmest hand- hold. To All<sup>FO RH</sup>h all matters return.”

The *Qur’ān* is titled in this verse *al-‘Urwah al-Wuthqā* (the firmest hand-hold). The one, who holds on to

the *Qur’ān* as his guide, will always receive guidance and will never go astray.

39. “A Bringer of good news and admonition, but most of them turn away, and they do not hear.”

In the verse mentioned, the Holy Book is titled *Bashīr* (Bringer of good news), and *Nathīr* (Warner or Admonition). The *Qur’ān* constantly gives good news to the believers and informs of their reward, while at the same time warning them not to disobey All<sup>FO RH</sup>h <sup>FO SS</sup>, so as not to incur His wrath. It also gives the disbelievers admonition, inviting them to *Taw<sup>FO CR</sup><sup>FO CC</sup>d*, and informing them of the punishment of All<sup>FO RH</sup>h <sup>FO SS</sup> for those who do not die with īmān (Islamic Faith).

40. “A Guide and Glad-tidings for the believers.”

The titles *Hudā* (Guide) and *Bushrā* (Glad-Tidings) are granted to the Book. Throughout the Glorious *Qur’ān*,

the believers are given guidance and glad-tidings.

41. “*Hā-Mīm*, By the Book that makes things clear.”


In this verse from *Sūrah al-Dukhān*, the *Qur’ān* is titled *Mubīn* (that which makes things clear). It is granted that title because it explains the rulings and judgements, making it easy to understand, and it distinguishes between Truth and falsehood.

42. “It is in Books held greatly in honour; Exalted in dignity, kept pure and holy.”

In these two verses, the Glorious *Qur’ān* is given four titles: *Ṣuḥuf* (Books), *Mukarramah* (held greatly in honour), *Marfū‘ah* (Exalted in dignity), and *Muṭahharah* (completely pure from any defects).

*Conclusion*

Abū Ishāq, a well-known historian and researcher, and a student of Imām Shafi’i’s school of thought, mentions in his work on history:

When *Haḍrat* Abū Bakr  compiled the *Qur’ān*, he said: Some Companions have given the *Qur’ān* attributes, by explaining that *Injīl* is its title. This act was disliked. Hence, others said that the title is *al-Sifr* (The Scripture), but not everyone was pleased with calling the *Qur’ān* by this name.

Consequently, ibn Mas’ūd said: “I have seen a book belonging to Abyssinia, they call it *al-Muṣḥaf*. They therefore agreed to give this title to the Glorious *Qur’ān*.”<sup>[37]</sup>

Ibn Durays, one of those who preserved the noble *ḥadīth* of the Prophet Muḥammad (peace and blessings of Allāh be upon him), narrates on the authority of Ka’b, “It



is mentioned in the *Torāh*: Oh Muḥammad! Verily, I am sending unto you a new *Torāh* that will open blind eyes, deaf ears and hearts that are covered.”<sup>[38]</sup>

Ibn Abū Ḥātim narrates on the authority of Qatādah:

When Mūsā (peace be upon him) took the holy tablets, he said:

Oh my Lord! I find in the tablets a nation, their *Anājīl* are in their hearts, so make them my nation.” Allāh replied: “That is for the *ummah* of Muḥammad (peace and blessings of Allāh be upon him).”<sup>[39]</sup>

In these two narrations, the *Qur’ān* is titled *Torāh* and *Injīl*, but, even with this, we are not allowed to refer to the *Qur’ān* by these two names.

The Prophet (peace and blessings of Allāh be upon him) has given the name *Qur’ān* to the *Zabūr* in the

*ḥadīth*, “The *Qur’ān* has been made easy for Dāwūd.”<sup>[40]</sup>

Likewise, the *Torāh* has been granted the title *Furqān*, in the verse, “And remember (Oh *Banū Isrā-īl*) when we gave Mūsā the Book and the Criterion, so that you may be rightly guided.”

This completes our discussion on the titles of the Glorious *Qur’ān*. Let us now commence with the next chapter, in which we will discuss the names of the chapters of the *Qur’ān*.

## Chapter Four: The Names of the Chapters of the Glorious *Qur'ān*

The Glorious *Qur'ān* is made up of 114 *suwar* (chapters) and each chapter is made up of a number of verses, consisting of an opening verse and a closing verse. The shortest chapter consists of three verses.

Some scholars, like Al-Qurtubī, say that the Arabic word *sūrah*, which literally refers to the remains of *sūr* is derived from drink in the container, as if it is a section of the Glorious *Qur'ān*. It is also said that the term *sūrah* is used because of the composition of the chapters, each chapter a continuation of the previous one. It comes from *Tasawwur*, giving the meaning of

*Taṣā'ud* (ascension) and *Tarakkub* (composition)<sup>[41]</sup>,

taken from the verse, “Behold, they climbed over the wall of the private chamber.”

Others have said that the term *sūrah* means, “Something that is named with a special name”, as reported from the Prophet (peace and blessings of Allāh be upon him).<sup>[42]</sup>

Some *aḥādīth* have been narrated on the names of the *suwar*. Amongst these reports are the following:

Ibn Abū Hātim reports on the authority of Ikramah:

The polytheists and idolaters used to say: “*Sūrah al-Baqarah* and *Sūrah al-'Ankabūt*, making a mockery of the names of the chapters, so the following verse came down: “We are sufficient for you against those who make a mockery (of the *Qur'ān*).”

Some of the *Ṣaḥābah* (companions of the Prophet)

disliked using a specific name when referring to a particular chapter of the *Qur'ān*.

Al-Ṭabrānī and Al-Bayhaqī narrate on the authority of Anas, who reports from the Prophet (peace and blessings of Allāh be upon him):

Do not say: “*Sūrah al-Baqarah* nor *Sūrah Āli ‘Imrān* or *Sūrah al-Nisā*, and like that the whole *Qur'ān*. However, say: “The *sūrah* that the cow is mentioned in, the *sūrah* that the family of *‘Imrān* is mentioned in, and like that the whole *Qur'ān*.”<sup>[43]</sup>

Many chapters of the *Qur'ān* indeed, have only one name. Others have two or more names.

*Al-Fātiḥah*: This chapter has 25 names, which is clear proof of its nobility.

One of these names is *Fātiḥah al-Kitāb* (the Opening

of the Book). Abū Hurayrah (may Allāh be pleased with him) reports from the Prophet (peace and blessings of Allāh be upon him), “It is the mother of the *Qur'ān*, the opening of the Book and the seven oft-repeated verses.”

It is given the attribute *Fātiḥah al-Kitāb* because the Glorious *Qur'ān* opens with it, the chapter is taught first in teaching, as well as the first to be read in the *ṣalāh*. It is said that the chapter has been given that title because it was the first chapter revealed and because it was the first chapter to be written in *al-Lawḥ al-Maḥfūz* (the Preserved Tablet).

It is also said because *Ḥamd* (praise) is the opening of all speech, as well as that it is the opening of every book.

The second of these names is *Fātiḥah al-Qur'ān* (the Opening of the *Qur'ān*). The third and fourth names are *Umm al-Kitāb* (the Mother of the Book) and *Umm al-*

*Qur'ān* (the mother of the *Qur'ān*). Ibn Sīrīn disliked the title *Umm al-Kitāb*, and al-Ḥasan disliked the title *Umm al-Qur'ān*, because *Umm al-Kitāb* refers to the *Preserved Tablet*<sup>[44]</sup>, taken from the verse:

“With Him is the Mother of the Book.”

Some have said that it is called that because it is first to be written when writing the *Qur'ān* and it is the starting of reading in the *ṣalāh*. It is also said that its sacredness is like the sacredness of the whole *Qur'ān*.

The fifth title is *al-Qur'ān al-‘Aẓīm* (the Great *Qur'ān*). Aḥmad narrates in his book of *ḥadīth*, *Musnad Aḥmad*, on the authority of Abū Hurayrah, who reported from the Prophet (peace and blessings of Allāh be upon him), “It is the Mother of the *Qur'ān*, the seven oft-repeated verses and the Great *Qur'ān*.”<sup>[45]</sup>

It has been given this epithet because of its

composition of the meanings that are found in the Holy Book.

The sixth title is *al-Saba’ al-Mathānī*, which means *the seven oft-repeated verses*. The term *al-Saba’* refers to the seven verses that composed the Qur’anic chapter. The attribute *al-Mathānī* is possibly derived from *al-thanā* (praise), because of the praise of All<sup>FO</sup>h found within the chapter. This term also be derived from *al-Thunyā*, because All<sup>FO</sup>h excluded it for this *ummah*.

*Al-Thanā* can also be derived from *al-Tathniyah* (repetition), because the chapter is repeated in every unit of the *ṣalāh*. The Qur’anic chapter is moreover, known by this title because All<sup>FO</sup>h is praised with every

verse recited.<sup>[46]</sup>

The seventh title is *al-Wāfiyah* (Sufficient). Sufyān



bin ‘Uyaynah used to call *Sūrah al-Fātiḥah* by this name, because it is sufficient to cover the meanings of the whole *Qur’ān*.<sup>[47]</sup>

The eighth epithet is *al-Kanz* (the Treasure). The ninth description is *al-Kāfiyah* (sufficient), because reading it alone in *ṣalāh* is sufficient, while the recitation of another *sūrah* without reading *Sūrah al-Fātiḥah* first is not enough.

The tenth quality is *al-Asās* (the Basis of Foundation), because it is the origin of the *Qur’ān* and the first chapter therein. The eleventh title is *al-Nūr* (the Light). The twelfth and thirteenth titles are *Sūrah al-Ḥamd* and *Sūrah al-Shukr* (the chapter of praise and gratitude).

The fourteenth and fifteenth titles are *Sūrah al-Ḥamd al-Ūlā* and *Sūrah al-Ḥamd al-Qaṣrā* (the first and the shortest chapter of praise).

The sixteenth, seventeenth and eighteenth descriptions are *al-Ruqyah* (the Invocation), *al-Shafā* (the Remedy), and *al-Shāfiyah* (the Healer). *Sūrah al-Fātiḥah* is known by these attributes because it is a

cure for all ailments, both of the heart and the body.<sup>[48]</sup>

The nineteenth title is *Sūrah al-Ṣalāh* (the chapter of prayer), because the *ṣalāh* is incomplete without it. The twentieth trait is *al-Ṣalāh* (the prayer).

The twenty-first name is *Sūrah al-Du‘ā* (the chapter of supplication), because the chapter consists of the verse, “Guide us on the Straight Path.” (Q. 1: 6)

The twenty-second epithet is *Sūrah al-Su‘āl* (the chapter of asking). The twenty-third attribute is *Sūrah Ta‘līm al-Mas’alah* (the chapter of teaching one how to supplicate unto Allāh).<sup>[49]</sup>

The twenty-fourth description is *Sūrah al-Munājāh* (the chapter of confidential talk), because the one reciting it is confidentially talking to Allāh, taken from the verse, “We worship You alone, and we seek Your assistance.” (Q. 1: 5)

The twenty-fifth characteristic is *Sūrah al-Tafwīd* (the chapter of authorisation).

These are the qualities of *Sūrah al-Fātiḥah*, as mentioned by the scholars of *‘Ulūm al-Qur’ān*.

- 2- *Sūrah al-Baqarah*: Khalid bin Ma’d<sup>FO</sup><sub>RR</sub>n used to call it *Fisṭāṭ al-Qur’ān*. The term *Fisṭāṭ* implies a city that has a community of people. It is given this name because of its greatness and because of the judgements that are compiled in this chapter, which have not been mentioned elsewhere in the

*Qur’ān*.<sup>[50]</sup>

- 3- *Āli ‘Imrān*: It is narrated that this chapter’s title in the *Torāh* is *Ṭaybah* (goodness). It is also narrated in *Ṣaḥīḥ Muslim* that the title used for *Sūrah āl-Baqarah* and *Āli ‘Imrān* is *al-Zahrāwayn* (the two flowers).<sup>[51]</sup>
- 4- *Al-Mā-idah*: It is called *al-‘Uqūd* and *al-Munqīṭḥah*, because it assists one in attaining salvation from the angels of punishment.
- 5- *Al-Anfāl*: It is also known as *Sūrah al-Badr* (the chapter of Mount *Badr* or the full moon).
- 6- *Barā-ah*: It is also called *al-Tawbah* (repentance), taken from the verse, “Allāh has indeed pardoned the Prophet.” (Q. 9: 117)

This chapter is also titled *al-Fāḍiḥah* (the flagrant). Al-Bukhārī narrates on the authority of Sa'd bin Jubayr:

I asked ibn 'Abbās about *Sūrah al-Tawbah*. He exclaimed: “*Al-Tawbah*! No; it is *al-Fāḍiḥah*, the verses: “And from amongst them are those...,” are still being revealed, until we knew that none of us will be left out from this chapter.”<sup>[52]</sup>

Also from its titles are *Sūrah al-'Aṭḥāb* (the chapter of punishment), *al-Muqashqishah* (the one who acquits from hypocrisy). It is also titled *al-Munaqqirah* (the one that examines what is in the hearts of the polytheists), *al-Baḥūth* (it awakened the secrets of the hypocrites and scrutinised it), *al-Ḥāfirah* (it excavates the harm of the hypocrites), *al-Muthīrah* and *al-Muba'tharah* (extensive), because it is very extensive on the secrets of the hypocrites. Also narrated from among its titles are *al-*

*Makhziyah*, *al-Munakkillah* (it made an example of a hypocrite), *al-Musharriḍah* (it scattered and divided the hypocrites) and *al-Mudmadamah*.<sup>[53]</sup>

7- *Al-Nahl*: It is also titled *Sūrah al-Na'm*, because All<sup>FO</sup>h has counted and mentioned in it all the favours that he has bestowed on his servants.

8- *Al-Isrā*: Also called *Sūrah Banī Isrā-īl* (children of Israel) and *Subḥān* (Glory).

9- *Al-Kahf*: Also called *Sūrah Aṣḥāb al-Kahf* (chapter of the companions of the cave).

10- Ṭāhā: Also identified as *Sūrah al-Kalīm* (chapter of the one spoken to).

11-*Al-Shu'arā*: The name *Sūrah al-Jāmi'ah* is mentioned in the tafs<sup>FO</sup>r of Im<sup>FO</sup>m M<sup>FO</sup>lik.<sup>[54]</sup>

- 12- *Al-Naml*: Also known by the name of *Sūrah Sulaymān* (chapter of The Prophet Sulaymān – peace be upon him).
- 13- *Al-Sajdah*: Also called *Al-Maḍāji'* (sleeping beds).
- 14- *Fāṭir*: Also called *Sūrah al-Malā-ikah* (chapter of the angels).
- 15- *Yāsīn*: The Prophet Muḥammad (peace and blessings of Allāh be upon him) conferred on it the title of *Qalb al-Qur'ān* (the heart of the *Qur'ān*).
- 16- *Al-Zumar*: Also called *Sūrah al-Ghuraḥ* (chapter of the chambers).
- 17- *Ghāfir*: Also titled *Sūrah al-Ṭawl* (chapter of stature), and *Mu'min* (believer), taken from the verse, “And a believing man from the

people of pharaoh, hiding his faith in Allāh said to them...” (Q. 40: 28)

- 18- *Fuṣṣilat*: Also titled *al-Sajdah* (the Prostration), and *Sūrah al-Maṣābīḥ* (chapter of the lamps).
- 19- *Al-Jāthiyah*: This chapter is also known as *al-Sharī'ah* (Islamic Legislation) and *Sūrah al-Dahr* (chapter of time).
- 20- *Muḥammad* (peace and blessings of Allāh be upon him): Also called *al-Qitāl* (fighting).
- 21- *Qāf*: Also called *Sūrah al-Bāsiqāt* (chapter of those who excel).
- 22- *Iqtarabat*: Known as *al-Qamar* (the moon).
- 23- *Al-Raḥmān*: Also known as *'Arūs al-Qur'ān* (the beauty of the *Qur'ān*).



24- *Al-Mujādalah*: Titled as *al-Ẓihār* (it discussed the pre-Islamic form of how the people at the time used to divorce their wives).

25- *Al-Ḥashr*: Al-Bukhārī narrates on the authority of Saʿīd bin Jubayr:

I said to Ibn ʿAbbās: Sūrah al-Ḥashr... He told me: “Call it Sūrah Banī al-Naḍīr. Ibn Ḥajr commentated on this narration by stating: It is as if he (ibn ʿAbbās) disliked entitling the chapter as al-Ḥashr, so that it should not be assumed that it refers to the Day of Judgement. However, it denotes here the expulsion of Banī al-Naḍīr (from Medina).”

26- *Al-Mumtaḥanah*: This chapter is also known as *al-Mumtaḥinah* (the Examiner). *Al-Mumtaḥanah* mentions the female

companion of the Prophet Muḥammad (peace and blessings of Allāh be upon him) who Allāh responded to when she complained about her husband’s statement, “You are to me like my mother’s back.”

*Al-Mumtaḥinah* is an attribute of this chapter. It is also referred to as *Sūrah al-Imtīḥān* (chapter of the examination), and *Sūrah al-Mawaddah* (chapter of compassion).<sup>[55]</sup>

27- *Al-Ṣoff*: This Qur’anic chapter is also known by the name *Sūrah al-Ḥawāriyyīn* (the disciples).

28- *Al-Ṭalāq*: This chapter is otherwise entitled *Sūrah al-Nisā al-Quṣrā* (the short chapter of the women).

29- *Al-Taḥrīm*: It is also called *Sūrah al-*

*Mutaḥarrim* and *Lima Tuḥarrimu* (why do you prohibit?).

- 30- *Tabārak*: It is also referred to by the title *Sūrah al-Mulk* (chapter of the kingdom). *Al-Ḥākim* narrates in his book, *al-Mustadrak*, on the authority of ibn Mas'ūd, "This chapter is known in the *Torāh* as *Sūratul Mulk*, and it saves the reader from the punishment of the grave."

Another narration makes mention of the chapter's description as *al-Munjiyah* (the Saviour), and *al-Mujādilah*, because it will intercede for its reader on the Day of Judgement.

In another report, it is cited that the Prophet Muḥammad (peace and blessings of Allāh be upon him) granted it the epithet of *al-Munjiyah*. Moreover, this

chapter is named as *al-Wāqiyah* (the one that saves) and *al-Mannā'ah* (the one that prevents the punishment of the grave from afflicting its reader).<sup>[56]</sup>

- 30- *Sa-ala*: This Qur'anic chapter is called *al-Ma'ārij* (the ways of ascent) and *al-Wāqī'* (the Reality).

- 31- *'Ammā*: This *sūrah* is called *al-Naba'* (the Great News), *al-Tasā-ul* (the Inquiring), and *al-Mu'ṣirāt* (the rain clouds).

32- *Lam Yakun*: It is described as *Sūrah Ahl al-Kitāb* (chapter of the People of the Book), *Sūrah al-Bayyinah* (that which makes things clear), *Sūrah al-Qiyāmah* (chapter of Judgement), *Sūrah al-Barīyah* (chapter of creation), and *Sūrah al-Infikāk* (chapter of disengagement).

- 33- *Ara-ayta*: The scholars make reference to this

*Mutaḥarrim* and *Lima Tuḥarrimu* (why do you prohibit?).

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chapter is named as *al-Wāqiyah* (the one that saves) and *al-Mannā'ah* (the one that prevents the punishment of the grave from afflicting its reader).<sup>[56]</sup>

- 30- *Sa-ala*: This Qur'anic chapter is called *al-Ma'ārij* (the ways of ascent) and *al-Wāqī'* (the Reality).

- 31- *'Ammā*: This *sūrah* is called *al-Naba'* (the Great News), *al-Tasā-ul* (the Inquiring), and *al-Mu'ṣirāt* (the rain clouds).

32- *Lam Yakun*: It is described as *Sūrah Ahl al-Kitāb* (chapter of the People of the Book), *Sūrah al-Bayyinah* (that which makes things clear), *Sūrah al-Qiyāmah* (chapter of Judgement), *Sūrah al-Barīyah* (chapter of creation), and *Sūrah al-Infikāk* (chapter of disengagement).

- 33- *Ara-ayta*: The scholars make reference to this

chapter as *Sūrah al-Dīn* (the chapter of religion) and *Sūrah al-Mā'ūn* (chapter of the neighbourly needs).

34- *Al-Kāfirūn*: The scholars entitle it as *al-Muqashqashah* (the Emancipator) and *Sūrah al-'Ibādah* (Chapter of Worship).<sup>[57]</sup>

35- *Sūrah al-Naṣr*: The scholars call this chapter *Sūrah al-Tawdī'* (chapter of farewell), because in it is an indication of The Prophet Muḥammad's (peace and blessings of Allāh be upon him) departure from this world.

36- *Sūrah Tabbat*: It is referred to as *Sūrah al-Masad* (chapter of palm-leaf fibre).

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38- *Sūrah al-Falaq* and *Sūrah al-Nās*: These two concluding Qur'anic chapters are recognised by the titles of *al-Mu'awwiḥatān* (the two chapters that give refuge to its reader from the devil) and *al-Muqashqashatān* (the two cures).

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### Conclusion

The second chapter of the Noble *Qur'ān*, *Sūrah al-Baqarah* (chapter of the cow), has been given this title because of the story of *Banū Isrā-īl* and the cow, and due to the wisdom behind the narration of that story.

*Sūrah al-Nisā* (chapter of the women) is known by this name because many Islamic rulings and judgements concerning women are mentioned. *Sūrah al-Mā-idah* (the table spread), has been given this name because the parable of the table is mentioned in it, and is not found elsewhere in the *Qur'ān*.

We notice that in *Sūrah Hūd* (named after The Prophet Hūd – peace be upon him) The Prophets Nūḥ, Ṣāliḥ, Ibrāhīm, Lūṭ, Shu'ayb and Mūsā (peace be upon all of them) are mentioned. Why is this chapter named as

*Hūd*, when the biography of The Prophet Nūḥ (peace be upon him) is longer therein?

The life histories of these *Anbiyā* (The Prophets) have been repeated in *Sūrah al-A'rāf*, *Sūrah Hūd* and *Sūrah al-Shu'arā* more than these accounts have been narrated in other chapters. The name of The Prophet Hūd (peace be upon him) has not been repeated in any one of these three chapters as much as it has been repeated in chapter Hūd, for, indeed, the events have been repeated in four places. However, the name of The Prophet Nūḥ (peace be upon him) has been repeated in six places!

In chapter Nūḥ (*Sūrah* Seventy-One), the whole chapter consists of the story of the Prophet Nūḥ (peace be upon him) and his people. Indeed, nothing else has been mentioned in this chapter (chapter N<sup>FO</sup><sub>FI</sub> <sup>FO</sup><sub>CR</sub>), so it had more right to be known by his name than a chapter that narrates

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his life account, as well as the events of other Prophets.

What's more, certain Qur'anic chapters are referred to by various descriptions because the life histories of certain personalities have been narrated in these chapters. Examples of these chapters include chapters *Nūḥ*, *Hūd*, *Ibrāhīm*, *Yūnus*, *Āli 'Imrān*, *Ṭāsīn* (Sulaymān), *Yūsuf*, *Muḥammad*, *Luqmān*, *Mu'min* and the chapter *Maryam*.

The narratives of nations and other communities, such as chapters *Banū Isrā-īl*, *Aṣḥāb al-Kahf*, *al-Ḥijr*, *Saba'*, *al-Malā-ikah*, *al-Jinn*, *al-Munāfiqīn*, as well as *al-Muṭaffifīn* are all recognised by these names. On the other hand, no Qur'anic chapter has been called as *Sūrah Mūsā*, even though his biography is recorded in the *Qur'ān* more than any other Prophet. In the same way, the life of Prophet Ādam (peace be upon him) has been revealed in

many places. It has, however, been narrated that *Sūrah* *h* is named *Sūrah al-Kalām*, and also *Sūrah Mūsā*.

In addition, *Sūrah Ṣād* is referred to as *Sūrah Dāwūd* and *Sūrah al-Ṣāffāt* as *Sūrah al-Thabīḥ* (chapter of the one that was offered as sacrifice for Allāh – Prophet Ismā'īl – peace be upon him.<sup>[58]</sup>

Moreover, a group of Qur'anic chapters have one collective name just as one chapter may have many names. Examples of this phenomenon include the Qur'anic chapters named *Alif Lām Mīm* or *Alif Lām Rā*, extracted from the Arabic saying that suggests that the opening of a chapter is its name. The Glorious *Qur'ān* is divided into four parts, and each of them has a label.

ʿAḥmad ibn Ḥanbal narrates in his *Musnad* on the authority of Wāthilah ibn al-Asqa' that the Prophet



Muḥammad (peace and blessings of Allāh be upon him) stated:

I have been given in the place of the *Torāh*, *al-Saba'* *al-Ṭiwāl*, *al-Mi'ūn* for the *Zabūr* and *al-Mathānī* for the Injīl. I have also been granted preference through (the revelation of) *al-Mufaṣṣal*.

*Al-Saba' al-Ṭiwāl* is the collective title for the first seven chapters after *Sūrah al-Fātiḥah*. The name *al-Mi'ūn* refers to the Qur'anic chapters that follow those seven chapters and have more than one hundred verses. *Al-Mathānī* is used to refer to those Qur'anic chapters that have less than one hundred verses, which follow *al-Mi'ūn*. *Al-Mufaṣṣal* is the appellation utilised for the short chapters that follow *al-Mathānī*, named as such because of the large number of stops between each chapter, due to the presence of the *Basmalah*.

The Glorious *Qur'ān* consists of the following chapters as well:

- The *Mayādīn* (chapters that open with *Alif Lām Mīm*);
- the *Basātīn*, (chapters that open with *Alif Lām Rā*);
- the *Maqāṣīr* (chapters that open with *al-Ḥamdu*);
- the 'Arā-is (chapter that open with *Sabbaḥa*);
- the *Dayābīj* (ch. *Āli 'Imrān*); and
- the *Riyāḍ* (chapters known as *al-Mufaṣṣal*).

There are also reports that make mention of the epithets *al-Ṭawāsīm* (opening with *Ṭā Sīn Mīm*), *al-Ṭawāsīn* (open with *Ṭā Sīn*) and *Āli Ḥāmīm* (or the

*Ḥawāmīm*), which open with *Ḥāmīm*. Al-Ḥākim recounts in *al-Mustadrak* that ibn Masūd (may Allāh be pleased with him) declared, “*Al-Ḥawāmīm Dībāj al-Qur’ān* (The chapters that open with *Ḥā Mīm* are the *Dībāj* of the *Qur’ān*).<sup>[59]</sup>

Al-Sakhāwī articulates as follows:

*Qawāri’ al-Qur’ān* is the verses that refuge from the devil is sought with and through which protection is granted. These chapters are acknowledged as such because they strike the devil, repel him and prevent him (from doing harm), just like the *Āyah al-Kursī* and *al-Mu’awwīḥatān*.<sup>[60]</sup>

This discussion covers the names of the divine chapters of the Glorious *Qur’ān*. After elaborating on these names, let us now move on to the next section of this book, in which we will discuss the history of the Glorious *Qur’ān*

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## Conclusion

This brings us to the end of the first part of this book. Subsequent parts will be made available soon, if Allāh wills.

The sciences of the *Qur'ān* provide a tool that equips one in interpreting the Glorious *Qur'ān* and in deriving a correct understanding of its countless meanings and miraculous nature. One hopes that this publication will assist the reader in appreciating the beauty and the unique position of the Glorious *Qur'ān*. In turn, this realisation will lead to one gaining a correct perception of Islam and its teachings.

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Al-Tirmithī. *Jāmi' al-Tirmithī.*

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Ibn Manẓūr. *Lisān al-'Arab.*

Mālik ibn Anas. *Tafsīr Mālik.*

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[1] *Musnad Ahmad*, volume 3, page 581.

[2] *Ṣaḥīḥ al-Bukhārī*, volume 10, page 91.

[3] *Al-Mosū'ah al-Qur'āniyah al-Muyassarah*, page 983.

[4] *Mufradāt Fī Gharīb al-Qur'ān*, Al-Rāghib al-Aṣṣafahānī.

[5] *Fatḥ al-Bārī: Explanation of Ṣaḥīḥ al-Bukhārī*, volume 2; *Al-Minhāj: Explanation of Ṣaḥīḥ Muslim*, volume 3.

[6] *Ṣaḥīḥ al-Bukhārī*, Book on the virtues of the Qur'ān.

[7] *Jāmi' al-Tirmithī.*

[8] Abū Dāwūd and others narrate it.

[9] *Ṣaḥīḥ al-Bukhārī*, volume 5, page 356; *Ṣaḥīḥ Muslim*, volume 6, page 82.

[10] *Ṣaḥīḥ al-Bukhārī*, Book on the virtues of the Qur'ān, chapter 15.

[11] *Ṣaḥīḥ al-Bukhārī*, Book on the virtues of the Qur'ān, chapter 20.

[12] *Ṣaḥīḥ Muslim.*

[13] *Ṣaḥīḥ al-Bukhārī*, Book on the virtues of the Qur'ān, ḥadīth 5006.

[14] *Ṣaḥīḥ al-Bukhārī*, Book on entrustment, ḥadīth 2311.

[15] *Ṣaḥīḥ al-Bukhārī*, Book on the virtues of the Qur'ān, ḥadīth 4893.

[16] *Itqān al-Burhān fī 'Ulūm al-Qur'ān*, Dr Faḍl Ḥasan 'Abbās, volume 1, page 41.

[17] *Itqān al-Burhān fī 'Ulūm al-Qur'ān*, volume 1, page 42.

[18] *Lisān al-'Arab*, Ibn Manzūr, volume 12.

[19] *Lisān al-'Arab*, Ibn Manzūr, volume 12.

[20] *Itqān al-Burhān fī 'Ulūm al-Qur'ān*, Faḍl 'Abbās, volume 1.

[21] *Itqān al-Burhān fī 'Ulūm al-Qur'ān*, Faḍl 'Abbās, volume 1.

[22] *Fath al-Bārī*, explanation of *Ṣaḥīḥ al-Bukhārī*, ḥadīth 5029.

[23] *Itqān al-Burhān fī 'Ulūm al-Qur'ān*, Faḍl 'Abbās, volume 1, page 50.

[24] *Itqān al-Burhān fī 'Ulūm al-Qur'ān*, Faḍl 'Abbās, volume 1.

[25] *Sunan Abū Dāwūd*, ḥadīth 4737.

[26] *Al-Wajīz fī 'Ulūm al-Kitāb al-'Azīz*, Muḥammad Khāzīr Al-Majāli.

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[38] *Al-Itqān fī 'Ulūm al-Qur'ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[39] *Anāḥīl* is the plural of *Injīl*, this ḥadīth is narrated in *al-Mustadrak* of Ab<sup>[FO]</sup> Hātim.

[40] *Fath al-Bārī*, Ibn <sup>[FO]</sup>ajr al-'Asqalānī, volume 8.

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[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

[45] *Musnad Aḥmad*, Aḥmad ibn Ḥanbal.

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[59] *Al-Mustadrak*, Al-<sup>[FO][BO]</sup> <sup>[FO][RR]</sup> kim.

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[53] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[54] *Tafsīr Mālik*, Mālik ibn Anas.

[55]<sup>55</sup> *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[56] *Al-Burhān fī ʿUlūm al-Qurʾān*, Badr al-Dīn al-Zarkashī, volume 1.

[57] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[58] *Mabāḥith fī ʿUlūm al-Qurʾān*, Ṣubḥīy al-Ṣāliḥ.

[59] *Al-Mustadrak*, Al-<sup>[FO][BO]</sup> <sup>[FO][RR]</sup> kim.

[60] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[43] *Sunan al-Bayhaq* <sup>[F0][CC]</sup> *Al-Kubr* <sup>[F0][RR]</sup>, Al-Bayhaq <sup>[F0][CC]</sup>.

[44] *Al-Itqān* <sup>[F0][RR]</sup> *fī 'Ulūm al-Qur'* <sup>[F0][CC]</sup> *n*, Al-Im <sup>[F0][RR]</sup> Al-Suy <sup>[F0][F1][F0][F0][CC]</sup>, volume 1.

[45] *Musnad Aḥmad*, Aḥmad ibn Ḥanbal.

[46] *Al-Burhān fī 'Ulūm al-Qur'* <sup>[F0][RR]</sup> *ān*, Badr al-Dīn al-Zarkashī, volume 1.

[47] *Al-Itqān fī 'Ulūm al-Qur'* <sup>[F0][RR]</sup> *ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

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[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī 'Ulūm al-Qur'* <sup>[FO][CC]</sup> *n*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

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[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][E1][FO][E0][FO][CC]</sup>, volume 1.

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[59] *Al-Mustadrak*, Al-<sup>[FO][E0][FO][RR]</sup>kim.

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[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

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[43] *Sunan al-Bayhaq* <sup>[F0][CC]</sup> *Al-Kubr* <sup>[F0][RR]</sup>, Al-Bayhaq <sup>[F0][CC]</sup>.

[44] *Al-Itqān fī 'Ulūm al-Qur'* <sup>[F0][RR]</sup> *n fī* <sup>[F0][CC]</sup> *'Ulūm al-Qur'* <sup>[F0][RR]</sup> *n*, Al-Im <sup>[F0][RR]</sup> Al-Suy <sup>[F0][F1][F0][F0][CC]</sup>, volume 1.

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[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

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[55]<sup>55</sup> *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

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[57] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[58] *Mabāḥith fī ʿUlūm al-Qurʾān*, Ṣubḥīy al-Ṣāliḥ.

[59] *Al-Mustadrak*, Al-<sup>[FO][BO]</sup> <sup>[FO][RR]</sup> kim.

[60] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

[45] *Musnad Aḥmad*, Aḥmad ibn Ḥanbal.

[46] *Al-Burhān fī ʿUlūm al-Qurʾān*, Badr al-Dīn al-Zarkashī, volume 1.

[47] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

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[52] *Fath al-Bārī*, Ibn Ḥajr al-ʿAsqalānī, volume 8.

[53] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

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[60] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.



[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī 'Ulūm al-Qur'* <sup>[FO][CC]</sup> *n*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

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[44] *Al-Itqān*<sup>[F0][RR]</sup> *fī 'Ulūm al-Qur'*<sup>[F0][CC]</sup> *n*, Al-Im<sup>[F0][RR]</sup> Al-Suy<sup>[F0][F1][F0][F0][CC]</sup>, volume 1.

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[59] *Al-Mustadrak*, Al-<sup>[F0][B0]</sup><sup>[F0][RR]</sup>kim.

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[43] *Sunan al-Bayhaq*<sup>[F0][CC]</sup> *Al-Kubr*<sup>[F0][RR]</sup>, Al-Bayhaq<sup>[F0][CC]</sup>.

[44] *Al-Itqān fī 'Ulūm al-Qur'*<sup>[F0][RR]</sup>*n* f<sup>[F0][CC]</sup> *'Ulūm al-Qur'*<sup>[F0][RR]</sup>*n*, Al-Im<sup>[F0][RR]</sup>m Al-Suy<sup>[F0][F1][F0][F0][CC]</sup>, volume 1.

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[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][E1][FO][E0][FO][CC]</sup>, volume 1.

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[44] *Al-Itqān fī 'Ulūm al-Qur'*<sup>[F0][RR]</sup>*n* f<sup>[F0][CC]</sup> *'Ulūm al-Qur'*<sup>[F0][RR]</sup>*n*, Al-Im<sup>[F0][RR]</sup>m Al-Suy<sup>[F0][F1][F0][F0][CC]</sup>, volume 1.

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[59] *Al-Mustadrak*, Al-<sup>[F0][B0]</sup><sup>[F0][RR]</sup>kim.

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[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *n fī* <sup>[FO][CC]</sup> *'Ulūm al-Qur'* <sup>[FO][RR]</sup> *n*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

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[54] *Tafsīr Mālik*, Mālik ibn Anas.

[55]<sup>55</sup> *Al-Itqān fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[56] *Al-Burhān fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *ān*, Badr al-Dīn al-Zarkashī, volume 1.

[57] *Al-Itqān fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[58] *Mabāḥith fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *ān*, Ṣubḥīy al-Ṣāliḥ.

[59] *Al-Mustadrak*, Al-<sup>[FO][BO]</sup> <sup>[FO][RR]</sup> kim.

[60] *Al-Itqān fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *n fī* <sup>[FO][CC]</sup> *'Ulūm al-Qur'* <sup>[FO][RR]</sup> *n*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

[45] *Musnad Aḥmad*, Aḥmad ibn Ḥanbal.

[46] *Al-Burhān fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *ān*, Badr al-Dīn al-Zarkashī, volume 1.

[47] *Al-Itqān fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[48] *Al-Itqān fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[49] *Al-Itqān fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[50] *Al-Itqān fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[51] *Ṣaḥīḥ Muslim, with the explanation of Abū Zakarīyā al-Nawawī*, volume 2.

[52] *Fath al-Bārī*, Ibn Ḥajr al-'Asqalānī, volume 8.

[53] *Al-Itqān fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

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[59] *Al-Mustadrak*, Al-<sup>[FO][BO]</sup> <sup>[FO][RR]</sup> kim.

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[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī 'Ulūm al-Qur'* <sup>[FO][CC]</sup> *n*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

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[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][E1][FO][E0][FO][CC]</sup>, volume 1.

[45] *Musnad Aḥmad*, Aḥmad ibn Ḥanbal.

[46] *Al-Burhān fī ʿUlūm al-Qurʾān*, Badr al-Dīn al-Zarkashī, volume 1.

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[59] *Al-Mustadrak*, Al-<sup>[FO][E0][FO][RR]</sup>kim.

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[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

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[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

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[60] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.



[43] *Sunan al-Bayhaq* <sup>[F0][CC]</sup> *Al-Kubr* <sup>[F0][RR]</sup>, Al-Bayhaq <sup>[F0][CC]</sup>.

[44] *Al-Itqān* <sup>[F0][RR]</sup> *fī 'Ulūm al-Qur'* <sup>[F0][CC]</sup> *n*, Al-Im <sup>[F0][RR]</sup> Al-Suy <sup>[F0][F1][F0][F0][CC]</sup>, volume 1.

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[59] *Al-Mustadrak*, Al-<sup>[F0][RR]</sup> <sup>[F0][CC]</sup> kim.

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[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī 'Ulūm al-Qur'* <sup>[FO][CC]</sup> *n*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

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[57] *Al-Itqān fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[58] *Mabāḥith fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *ān*, Ṣubḥīy al-Ṣāliḥ.

[59] *Al-Mustadrak*, Al-<sup>[FO][BO]</sup> <sup>[FO][RR]</sup> kim.

[60] *Al-Itqān fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[43] *Sunan al-Bayhaq* <sup>[F0][CC]</sup> *Al-Kubr* <sup>[F0][RR]</sup>, Al-Bayhaq <sup>[F0][CC]</sup>.

[44] *Al-Itqān* <sup>[F0][RR]</sup> *fī 'Ulūm al-Qur'* <sup>[F0][CC]</sup> *n*, Al-Im <sup>[F0][RR]</sup> Al-Suy <sup>[F0][F1][F0][F0][CC]</sup>, volume 1.

[45] *Musnad Aḥmad*, Aḥmad ibn Ḥanbal.

[46] *Al-Burhān fī 'Ulūm al-Qur'* <sup>[F0][RR]</sup> *ān*, Badr al-Dīn al-Zarkashī, volume 1.

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[54] *Tafsīr Mālik*, Mālik ibn Anas.

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[59] *Al-Mustadrak*, Al-<sup>[F0][RR]</sup> <sup>[F0][CC]</sup> kim.

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[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

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[59] *Al-Mustadrak*, Al-<sup>[F0][B0]</sup><sup>[F0][RR]</sup>kim.

[60] *Al-Itqān fī 'Ulūm al-Qur'*<sup>[F0][CC]</sup> *ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[43] *Sunan al-Bayhaq*<sup>[F0][CC]</sup> *Al-Kubr*<sup>[F0][RR]</sup>, Al-Bayhaq<sup>[F0][CC]</sup>.

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[55]<sup>55</sup> *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

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[57] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[58] *Mabāḥith fī ʿUlūm al-Qurʾān*, Ṣubḥīy al-Ṣāliḥ.

[59] *Al-Mustadrak*, Al-<sup>[FO][BO]</sup> <sup>[FO][RR]</sup> kim.

[60] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

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[44] *Al-Itqān* <sup>[F0][RR]</sup> *fī 'Ulūm al-Qur'* <sup>[F0][CC]</sup> *n*, Al-Im <sup>[F0][RR]</sup> Al-Suy <sup>[F0][F1][F0][F0][CC]</sup>, volume 1.

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[59] *Al-Mustadrak*, Al-<sup>[F0][RR]</sup> <sup>[F0][CC]</sup> kim.

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[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

[45] *Musnad Aḥmad*, Aḥmad ibn Ḥanbal.

[46] *Al-Burhān fī ʿUlūm al-Qurʾān*, Badr al-Dīn al-Zarkashī, volume 1.

[47] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

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[52] *Fath al-Bārī*, Ibn Ḥajr al-ʿAsqalānī, volume 8.

[53] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[54] *Tafsīr Mālik*, Mālik ibn Anas.

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[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī 'Ulūm al-Qur'* <sup>[FO][CC]</sup> *n*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

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[52] *Fath al-Bārī*, Ibn Ḥajr al-ʿAsqalānī, volume 8.

[53] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[54] *Tafsīr Mālik*, Mālik ibn Anas.

[55]<sup>55</sup> *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[56] *Al-Burhān fī ʿUlūm al-Qurʾān*, Badr al-Dīn al-Zarkashī, volume 1.

[57] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[58] *Mabāḥith fī ʿUlūm al-Qurʾān*, Ṣubḥīy al-Ṣāliḥ.

[59] *Al-Mustadrak*, Al-<sup>[FO][BO]</sup> <sup>[FO][RR]</sup> kim.

[60] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[43] *Sunan al-Bayhaq*<sup>[F0][CC]</sup> *Al-Kubr*<sup>[F0][RR]</sup>, Al-Bayhaq<sup>[F0][CC]</sup>.

[44] *Al-Itqān fī 'Ulūm al-Qur'*<sup>[F0][RR]</sup>*n* f<sup>[F0][CC]</sup> *'Ulūm al-Qur'*<sup>[F0][RR]</sup>*n*, Al-Im<sup>[F0][RR]</sup>m Al-Suy<sup>[F0][F1][F0][F0][CC]</sup>, volume 1.

[45] *Musnad Aḥmad*, Aḥmad ibn Ḥanbal.

[46] *Al-Burhān fī 'Ulūm al-Qur'*<sup>[F0][RR]</sup>*n*, Badr al-Dīn al-Zarkashī, volume 1.

[47] *Al-Itqān fī 'Ulūm al-Qur'*<sup>[F0][RR]</sup>*n*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[48] *Al-Itqān fī 'Ulūm al-Qur'*<sup>[F0][RR]</sup>*n*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[49] *Al-Itqān fī 'Ulūm al-Qur'*<sup>[F0][RR]</sup>*n*, Jalāl al-Dīn al-Suyūṭī, volume 1.

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[55]<sup>55</sup> *Al-Itqān fī 'Ulūm al-Qur'*<sup>[F0][RR]</sup>*n*, Jalāl al-Dīn al-Suyūṭī, volume 1.

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[58] *Mabāḥith fī 'Ulūm al-Qur'*<sup>[F0][RR]</sup>*n*, Ṣubḥīy al-Ṣāliḥ.

[59] *Al-Mustadrak*, Al-<sup>[F0][B0][F0][RR]</sup>kim.

[60] *Al-Itqān fī 'Ulūm al-Qur'*<sup>[F0][RR]</sup>*n*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

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[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

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[43] *Sunan al-Bayhaq* <sup>[F0][CC]</sup> *Al-Kubr* <sup>[F0][RR]</sup>, Al-Bayhaq <sup>[F0][CC]</sup>.

[44] *Al-Itqān* <sup>[F0][RR]</sup> *fī 'Ulūm al-Qur'* <sup>[F0][CC]</sup> *n*, Al-Im <sup>[F0][RR]</sup> Al-Suy <sup>[F0][F1][F0][F0][CC]</sup>, volume 1.

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[59] *Al-Mustadrak*, Al-<sup>[F0][RR]</sup> <sup>[F0][CC]</sup> kim.

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[43] *Sunan al-Bayhaq* <sup>[F0][CC]</sup> *Al-Kubr* <sup>[F0][RR]</sup>, Al-Bayhaq <sup>[F0][CC]</sup>.

[44] *Al-Itqān* <sup>[F0][RR]</sup> *fī 'Ulūm al-Qur'* <sup>[F0][CC]</sup> *n*, Al-Im <sup>[F0][RR]</sup> Al-Suy <sup>[F0][F1][F0][F0][CC]</sup>, volume 1.

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[59] *Al-Mustadrak*, Al-<sup>[F0][RR]</sup> <sup>[F0][CC]</sup> kim.

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[59] *Al-Mustadrak*, Al-<sup>[FO][BO]</sup> <sup>[FO][RR]</sup> kim.

[60] *Al-Itqān fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

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[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

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[54] *Tafsīr Mālik*, Mālik ibn Anas.

[55]<sup>55</sup> *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[56] *Al-Burhān fī ʿUlūm al-Qurʾān*, Badr al-Dīn al-Zarkashī, volume 1.

[57] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[58] *Mabāḥith fī ʿUlūm al-Qurʾān*, Ṣubḥīy al-Ṣāliḥ.

[59] *Al-Mustadrak*, Al-<sup>[FO][BO]</sup> <sup>[FO][RR]</sup> kim.

[60] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.



[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

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[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][E1][FO][E0][FO][CC]</sup>, volume 1.

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[44] *Al-Itqān* <sup>[F0][RR]</sup> *fī 'Ulūm al-Qur'* <sup>[F0][CC]</sup> *n*, Al-Im <sup>[F0][RR]</sup> Al-Suy <sup>[F0][F1][F0][F0][CC]</sup>, volume 1.

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[58] *Mabāḥith fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *ān*, Ṣubḥīy al-Ṣāliḥ.

[59] *Al-Mustadrak*, Al-<sup>[FO][BO]</sup> <sup>[FO][RR]</sup> kim.

[60] *Al-Itqān fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī 'Ulūm al-Qur'* <sup>[FO][CC]</sup> *n*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

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[60] *Al-Itqān fī 'Ulūm al-Qur'* <sup>[FO][RR]</sup> *ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

[45] *Musnad Aḥmad*, Aḥmad ibn Ḥanbal.

[46] *Al-Burhān fī ʿUlūm al-Qurʾān*, Badr al-Dīn al-Zarkashī, volume 1.

[47] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[48] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

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[52] *Fath al-Bārī*, Ibn Ḥajr al-ʿAsqalānī, volume 8.

[53] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[54] *Tafsīr Mālik*, Mālik ibn Anas.

[55]<sup>55</sup> *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

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[44] *Al-Itqān*<sup>[F0][RR]</sup> *fī 'Ulūm al-Qur'*<sup>[F0][CC]</sup> *n*, Al-Im<sup>[F0][RR]</sup> Al-Suy<sup>[F0][F1][F0][F0][CC]</sup>, volume 1.

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[44] *Al-Itqān fī 'Ulūm al-Qur'*<sup>[F0][RR]</sup>*n* f<sup>[F0][CC]</sup> *'Ulūm al-Qur'*<sup>[F0][RR]</sup>*n*, Al-Im<sup>[F0][RR]</sup>m Al-Suy<sup>[F0][F1][F0][F0][CC]</sup>, volume 1.

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[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

[45] *Musnad Aḥmad*, Aḥmad ibn Ḥanbal.

[46] *Al-Burhān fī ʿUlūm al-Qurʾān*, Badr al-Dīn al-Zarkashī, volume 1.

[47] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[48] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[49] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[50] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[51] *Ṣaḥīḥ Muslim, with the explanation of Abū Zakarīyā al-Nawawī*, volume 2.

[52] *Fath al-Bārī*, Ibn Ḥajr al-ʿAsqalānī, volume 8.

[53] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[54] *Tafsīr Mālik*, Mālik ibn Anas.

[55]<sup>55</sup> *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

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[57] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[58] *Mabāḥith fī ʿUlūm al-Qurʾān*, Ṣubḥīy al-Ṣāliḥ.

[59] *Al-Mustadrak*, Al-<sup>[FO][BO]</sup> <sup>[FO][RR]</sup> kim.

[60] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[43] *Sunan al-Bayhaq*<sup>[F0][CC]</sup> *Al-Kubr*<sup>[F0][RR]</sup>, Al-Bayhaq<sup>[F0][CC]</sup>.

[44] *Al-Itqān fī 'Ulūm al-Qur'*<sup>[F0][RR]</sup>*n fī*<sup>[F0][CC]</sup> *'Ulūm al-Qur'*<sup>[F0][RR]</sup>*n*, Al-Im<sup>[F0][RR]</sup>m Al-Suy<sup>[F0][F1][F0][F0][CC]</sup>, volume 1.

[45] *Musnad Aḥmad*, Aḥmad ibn Ḥanbal.

[46] *Al-Burhān fī 'Ulūm al-Qur'*<sup>[F0][RR]</sup>*ān*, Badr al-Dīn al-Zarkashī, volume 1.

[47] *Al-Itqān fī 'Ulūm al-Qur'*<sup>[F0][RR]</sup>*ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[48] *Al-Itqān fī 'Ulūm al-Qur'*<sup>[F0][RR]</sup>*ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

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[58] *Mabāḥith fī 'Ulūm al-Qur'*<sup>[F0][RR]</sup>*ān*, Ṣubḥīy al-Ṣāliḥ.

[59] *Al-Mustadrak*, Al-<sup>[F0][B0]</sup><sup>[F0][RR]</sup>kim.

[60] *Al-Itqān fī 'Ulūm al-Qur'*<sup>[F0][RR]</sup>*ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

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[54] *Tafsīr Mālik*, Mālik ibn Anas.

[55]<sup>55</sup> *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

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[57] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[58] *Mabāḥith fī ʿUlūm al-Qurʾān*, Ṣubḥīy al-Ṣāliḥ.

[59] *Al-Mustadrak*, Al-<sup>[FO][BO]</sup> <sup>[FO][RR]</sup> kim.

[60] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

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[43] *Sunan al-Bayhaq*<sup>[F0][CC]</sup> *Al-Kubr*<sup>[F0][RR]</sup>, Al-Bayhaq<sup>[F0][CC]</sup>.

[44] *Al-Itqān*<sup>[F0][RR]</sup> *fī 'Ulūm al-Qur'*<sup>[F0][CC]</sup> *n*, Al-Im<sup>[F0][RR]</sup> Al-Suy<sup>[F0][F1][F0][F0][CC]</sup>, volume 1.

[45] *Musnad Aḥmad*, Aḥmad ibn Ḥanbal.

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[59] *Al-Mustadrak*, Al-<sup>[F0][B0]</sup><sup>[F0][RR]</sup>kim.

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[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

[45] *Musnad Aḥmad*, Aḥmad ibn Ḥanbal.

[46] *Al-Burhān fī ʿUlūm al-Qurʾān*, Badr al-Dīn al-Zarkashī, volume 1.

[47] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[48] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

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[51] *Ṣaḥīḥ Muslim, with the explanation of Abū Zakarīyā al-Nawawī*, volume 2.

[52] *Fath al-Bārī*, Ibn Ḥajr al-ʿAsqalānī, volume 8.

[53] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[54] *Tafsīr Mālik*, Mālik ibn Anas.

[55]<sup>55</sup> *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

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[58] *Mabāḥith fī ʿUlūm al-Qurʾān*, Ṣubḥīy al-Ṣāliḥ.

[59] *Al-Mustadrak*, Al-<sup>[FO][BO]</sup> <sup>[FO][RR]</sup> kim.

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[43] *Sunan al-Bayhaq*<sup>[F0][CC]</sup> *Al-Kubr*<sup>[F0][RR]</sup>, Al-Bayhaq<sup>[F0][CC]</sup>.

[44] *Al-Itqān*<sup>[F0][RR]</sup> *fī 'Ulūm al-Qur'*<sup>[F0][CC]</sup> *n*, Al-Im<sup>[F0][RR]</sup> Al-Suy<sup>[F0][F1][F0][F0][CC]</sup>, volume 1.

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[59] *Al-Mustadrak*, Al-<sup>[F0][B0]</sup><sup>[F0][RR]</sup>kim.

[60] *Al-Itqān fī 'Ulūm al-Qur'*<sup>[F0][CC]</sup> *ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[43] *Sunan al-Bayhaq*<sup>[F0][CC]</sup> *Al-Kubr*<sup>[F0][RR]</sup>, Al-Bayhaq<sup>[F0][CC]</sup>.

[44] *Al-Itqān*<sup>[F0][RR]</sup> *fī 'Ulūm al-Qur'*<sup>[F0][CC]</sup> *n*, Al-Im<sup>[F0][RR]</sup> Al-Suy<sup>[F0][F1][F0][F0][CC]</sup>, volume 1.

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[59] *Al-Mustadrak*, Al-<sup>[F0][B0]</sup><sup>[F0][RR]</sup>kim.

[60] *Al-Itqān fī 'Ulūm al-Qur'*<sup>[F0][CC]</sup> *ān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[43] *Sunan al-Bayhaq*<sup>[F0][CC]</sup> *Al-Kubr*<sup>[F0][RR]</sup>, Al-Bayhaq<sup>[F0][CC]</sup>.

[44] *Al-Itqān*<sup>[F0][RR]</sup> *fī 'Ulūm al-Qur'*<sup>[F0][CC]</sup> *n*, Al-Im<sup>[F0][RR]</sup> Al-Suy<sup>[F0][F1][F0][F0][CC]</sup>, volume 1.

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[49] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[50] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[51] *Ṣaḥīḥ Muslim, with the explanation of Abū Zakarīyā al-Nawawī*, volume 2.

[52] *Fath al-Bārī*, Ibn Ḥajr al-ʿAsqalānī, volume 8.

[53] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[54] *Tafsīr Mālik*, Mālik ibn Anas.

[55]<sup>55</sup> *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[56] *Al-Burhān fī ʿUlūm al-Qurʾān*, Badr al-Dīn al-Zarkashī, volume 1.

[57] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[58] *Mabāḥith fī ʿUlūm al-Qurʾān*, Ṣubḥīy al-Ṣāliḥ.

[59] *Al-Mustadrak*, Al-<sup>[FO][BO]</sup> <sup>[FO][RR]</sup> kim.

[60] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[43] *Sunan al-Bayhaq* <sup>[FO][CC]</sup> *Al-Kubr* <sup>[FO][RR]</sup>, Al-Bayhaq <sup>[FO][CC]</sup>.

[44] *Al-Itqān* <sup>[FO][RR]</sup> *fī* <sup>[FO][CC]</sup> *ʿUlūm al-Qurʾān*, Al-Im <sup>[FO][RR]</sup> Al-Suy <sup>[FO][FI]</sup> <sup>[FO][FO]</sup> <sup>[FO][CC]</sup>, volume 1.

[45] *Musnad Aḥmad*, Aḥmad ibn Ḥanbal.

[46] *Al-Burhān fī ʿUlūm al-Qurʾān*, Badr al-Dīn al-Zarkashī, volume 1.

[47] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[48] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

[49] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.

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[60] *Al-Itqān fī ʿUlūm al-Qurʾān*, Jalāl al-Dīn al-Suyūṭī, volume 1.